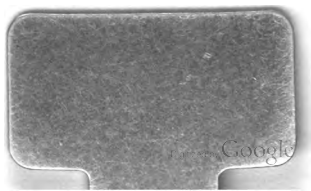

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48. 835.



The Month of November.



CONSECRATED TO
THE RELIEF OF THE SOULS IN PURGATORY.



London: James Burns



Purgatory Opened

TO

THE PIETY OF THE FAITHFUL:

OR THE

Month of November

CONSECRATED

TO THE RELIEF OF THE SOULS IN PURGATORY.

TO WHICH IS ALSO ADDED

A Perpetual Suffrage, a Daily Exercise,
and a Robena.

FROM THE ITALIAN.



"It is a holy and wholesome thought to pray for the dead."

2 Mach. xii. 46.



LONDON:

JAMES BURNS, 17 PORTMAN STREET,

PORTMAN SQUARE.

1848.

LONDON :
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Great New Street, Fetter Lane.

Translator's Preface.

There may, perhaps, be many cases in which this little book will, in this country, prove more acceptable for private use than for that public devotion for which it was intended by its author. Much as the Translator would rejoice to see it used in public, he thinks that such use of it would by no means preclude the desirableness of making it at the same time a book of private meditations for the Month of November. If his own experience be of any value in the matter, it will be found that the reflections, which appear at first sight very simple, easily expand upon meditation, and in this way so fix themselves in the mind, as to change, as it were, the colour of the whole year afterwards. Such, at least, will be the case with those who have not hitherto been sufficiently thoughtful about the privilege they enjoy, as Catholics, of assisting the Faithful departed.

There seems a special call for some book of this kind in England, if we recollect how many altars were broken down at the time of

the so-called Reformation—altars built, many of them, for the very purpose of relieving the souls in Purgatory, and endowed with money, which has been seized upon by those who care neither for justice nor for charity towards the dead. The fact of their possessing these endowments, if it destroys the claims of justice upon us for our suffrages, increases the claims of charity; for the more destitute many of the souls of our forefathers are, the greater their claims upon our charitable pity will be.

The charity which puts itself to some trouble and inconvenience for the distressed is, of course, most to be commended: but it may be worth reminding some persons, that they unintentionally throw away many things for which the distressed here spoken of would be very grateful. For a number of indulgences may be earned by saying the Rosary, the Angelus, the Salve Regina, the acts of faith, hope, and charity, by attending Mass, by frequent Communion, &c. &c., if we have the intention of earning them, and pray for the holy Father, the Church, and the conversion of gentiles and heretics, and are in the habit of weekly confession. Many people do enough to earn these indulgences, without thinking of it; hence they might as well apply them to the dead as not. A daily offering of such indul-

gences as may be applied to the dead, for any souls they may wish in particular to apply them to, may safely be recommended to all as a part of their daily prayers. For if selfish thoughts intrude, and claim them for their own use, a month's trial will convince them that this is a foolish economy, and contributes little to advance in grace. It is good to be humble from consideration of our own sinfulness; but it is far better to be charitable from consideration of others' needs. While the holy souls are tormented in the flame, he who gives them a cup of cold water only will not be forgotten: his first offering of cold water for the dead may soon become scalding tears, and he will learn experimentally how unwise it is to explain the saying, 'Charity begins at home,' to mean 'Benevolence begins in selfishness.'

For those who are disposed to be at more pains to assist the dead, it may be added, that the acts done to assist them may be offered also for other ends. Thus, for instance, a Novena of Masses for the souls in Purgatory that loved our Lady or our Patron Saint most, might be offered as a Novena to obtain the conversion of a heretic or a sinner. Many of the Novenas in the authorised collection of Indulgence-prayers have an indulgence applicable to the dead attached to them, which indulgences may

be offered for the dead at the same time that we offer the prayers for any other object. A great deal might be done by taking care never to start Novenas by which we cannot earn such indulgences. If God accepts our offer of these, we may gain one more intercessor in heaven, and so help our cause better than by our own prayers. In illustration of this it may be remarked, that the health and spirits a man gains by labour are his own health and spirits: but he gains wages also, which he may spend in charity if he likes. In the same way, the grace a man gains by prayer is good for his own purposes; the indulgences he gains by certain prayers are his wages, which he may spend in charity to the souls in Purgatory. In either case the satisfaction felt at having done a benevolent act will be his own satisfaction.

These thoughts will suffice, perhaps, to suggest others: if they succeed in persuading people to adopt at once certain changes in practice, that end will be gained, which further remarks would not secure. To act is the best way to learn; for guidance will spring up from within, when we have turned to some account that which we have gotten from without.

J. B. M.

AUTHOR'S PREFACE.

CHARITY is, beyond a doubt, the queen of the virtues ; to this it is necessary that the others should be subject. Even faith itself and hope itself, as says the Apostle St. Paul, must yield to charity in dignity. Without charity the other virtues become perceptibly languid, and grow like sounding brass, as the Apostle says, or a discordant cymbal. In order that charity may really deserve the name of virtue, says St. Gregory the Great, it must shed its beneficent influences upon others. There is no doubt that all our neighbours are objects well worthy of our common love, since our Divine Saviour has knit them all together with the sweet chains of brotherly charity. St. Paul, however, gives us to understand that the souls most faithful and most dear to God deserve the precedence in our love, as being those members of the mystical body who are the most united

to their Head, Jesus Christ. But what souls will they be of whom we can yield undoubted testimony that they are dearer to God than others, and members more united to their Divine Head, if they be not either the souls triumphant in heaven, or those tortured in purgatory? These are the only souls whose lot is certain; in favour of these our offices of charity are well employed. Since, however, the souls triumphant in heaven have no need of spiritual assistance from us, as they are rather in a condition to supply us with it, therefore we ought to turn our care to the souls in purgatory, who are in the utmost need of our suffrages. I have no wish here to demonstrate at great length the importance of affording spiritual kindnesses to those souls, and the exceeding great merits which their benefactors acquire, a thing to which I shall, though briefly, draw attention as we proceed in the reflections and examples subjoined; here it is enough for me to touch, as if by the way, upon that which we read, in book ii. chap. 12 of the Machabees, where it is said, "It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins:" and the

sentiment of St. Augustine,¹ by which we are assured that "there is not a more holy and pious care than that of praying for the dead." Induced by all these and by other motives too, and principally by the experience of many graces obtained from God in contemplation upon the holy souls in purgatory, I was determined to procure for these dear spouses of Jesus Christ a charity built upon an efficacious and firm foundation, through which they will obtain from devout Christians every year an abundance of religiously accorded suffrages. Accordingly it came into my mind to assign to the relief of these blessed souls an entire month, just as the month of May is usually dedicated to the honour of Mary. I chose the month of November, as that which the Church has marked by the solemn commemoration of the dead, and as one which, for some persons, is, mostly speaking, more free from the fatigues and labours of the field. As for the plan pursued, I have endeavoured to conform

¹ Hom. 16, aliter 50. This is now placed among the spurious homilies; however, there is no doubt that it fairly represents St. Austin's doctrine. See below, pp. 20-1.

myself in many respects to the month of May just mentioned. I have assigned to each day certain reflections, all tending to excite in us compassion, and charity, and zeal in behalf of the souls in purgatory. I have set before the reader certain acts of virtue to be practised every day, and certain short ejaculatory prayers, in order that they may be at once advantageous to those souls, and also profitable to those who practise them. I have chosen for every day for a protector a Saint reigning in heaven, out of those who signalised themselves most for their piety towards the dead, that through their patronage the object desired may be more easily obtained. And since examples are more moving than words, especially with uneducated people, I have therefore adduced every day an example drawn from accredited authors, or other reflections adapted either to the respective days, or to the acts of virtue assigned to each day. To be readily understood, I have made use of a plain and easy style even in the ejaculations in verse; to which is added an act of contrition, in a concise form, to put the heart into a mood for practising with advantage so

useful a devotion. I have nowhere allowed myself to use Latin, even from Scripture, that I might not distract the attention of those who do not understand it, and for greater brevity; for which reason I have placed at the foot of the page the reference to those texts only which turn upon matters of controversy or of special importance; having already made up for this in part by translating the passages faithfully into Italian, and marking them as quotations. In the acts of virtue assigned to the whole month and to each day, I have endeavoured to adapt myself as much as possible to every kind of persons, and to exclude every thing which might occasion serious inconvenience, or prove a motive of ridicule to the irreligious. I have prefixed a brief instruction upon some points of greater importance, in order to give some sort of correct idea of the pains of purgatory. Perhaps I may not have been able to strike a home blow at those especially, who, putting down all thoughts of death as worthless, aim at nothing else in this age of pleasure but the delicate feeding of their senses, and who, in what they read, pay more regard to the words and fine appearances than to

the things and to realities. I am well aware also how limited my talents are. Yet for all that, if want of time and continual occupations had not prevented me, perhaps I should have turned to better account my labours in favour of those souls for whom I have always entertained a most tender compassion. Let him, however, who is not satisfied with the little which I put before him, endeavour, if he can, to find more, to keep to it ; in which I pray Heaven for the most abundant blessings upon every one.

INSTRUCTION

UPON

Some things relating to Purgatory.

1st. **THAT** there is a place distinct from Hell and from Paradise, called Purgatory, because in it those souls are purified which die in a state of grace, yet have not satisfied in their life the punishment of the sins, either venial but not yet remitted, or mortal and already pardoned, is a point of faith sufficiently proved from the Scriptures, the Ecumenical Councils, the holy Fathers, and reason itself; so that one may conclude, with the Angelic Doctor St. Thomas,¹ that he who denies Purgatory speaks against Divine justice.

2d. That before the birth of Jesus, Purgatory existed for those souls which were condemned to it for not having fully satisfied the punishment due to sin, and that for these

¹ Thom. in iv. Sent. dist. lxxv. qu. 1.

sacrifices and prayers were offered, it will suffice, among the many texts of Scripture which prove it, to adduce the fact described in the second book of Machabees, where mention is made of the pious collection of twelve thousand silver drachmæ (equivalent to above three hundred pounds of our money), which Judas sent to Jerusalem to get sacrifices offered in the temple for the sins of the deceased soldiers. There can, then, be no doubt of the existence of Purgatory even before the birth of the Divine Saviour, without doubting also of our faith.¹

¹ In this country Catholics have to deal with those that have not the eye of faith to understand the Scripture when put before them ; hence it may be useful to suggest to them a *historical* proof of the doctrine mentioned in the text.

The book of Machabees is a document which Protestants must allow existed before our Lord's time, till they can disprove it. The same may be said of the body of the Chaldee Paraphrase, which our Lord read in the Synagogue, and of the Jewish prayer-books, all of which have prayers for the souls departed,—a custom which Jews could not, and would not, have borrowed from Christians. Now, if Christ knew of this, and of the tremendous system of abuses, as Protestants say, which were to be built upon it, what became of His mercy and

3d. Where, however, this place is, and if there is any suspension or interval of punishment allowed in it, is not expressly determined, says the afore-cited Angelic Doctor, in the Scriptures. It is probable that it is not far from hell, and that the just souls are purged with the same fire as that with which the damned are tortured in hell. Again, in regard to any suspension or interval of punishment, St. Peter Damian, and many others following him, are for the affirmative, induced by many probabilities drawn from holy Scripture, which, for brevity's sake, I omit.

4th. In respect to the punishment which these souls suffer, there is a punishment of

foreknowledge when He held his peace about it, and never put His disciples on their guard against it? It is often argued by Christian writers, that if the Jews had corrupted the Scriptures, Christ would have taxed them with it; in the same way it may be argued, that if, in the doctrine before us, they had had what was so gross an abuse, Christ would have taxed them with it, if it really were an abuse; but they had it unquestionably, and therefore, either it is no abuse, or Christ has no foresight, and no mercy, seeing He did not put us on our guard against it. Truly, it is hard to say how many of God's attributes they speak against who deny Purgatory!

sense and one of loss. As for the first, they are in a real though miraculous manner tortured by fire, which is of the same kind (says Bellarmine) as our element, fire.¹ As for the second, they are also deprived of the beatific vision of God, which is their greatest torment.

5th. The souls in Purgatory cannot, ordinarily speaking, at their own will, or of their own power, appear amongst us with an assumed body, or one of air. This is the doctrine taught by St. Augustine and many others. Yet, by a particular and extraordinary dispensation and permission of the Lord, the souls of the dead are able and are wont to hold intercourse with the living. Many apparitions, at various successive times, confirm our opinion, which is also that of St. Thomas, who asserts that, according to the dispensation of Divine power, they come from their abodes, and present themselves to the sight of men, which is accorded to them (subjoins the holy Doctor) for others' sake, in order to their being instructed and terrified; and for their own sake, that they may ask for spiritual succours.²

¹ Lib. ii. de Purgat. cap. 11.

² D. Thom. in Suppl. qu. lxi. art. 3.

6th. That the souls in Purgatory cannot merit nor gain any help by their own selves, is too clearly proved by Scripture and the theologians, to need any other proofs.

7th. That, however, they can be efficaciously assisted by the Saints that reign gloriously in heaven, is what some deny ; but, according to the common opinion of theologians, it is held as certain that the Saints, although they cannot merit, as already having reached their full end, nor satisfy, as incapable of exercising penal and laborious acts, yet can by their former merits obtain their requests ; and that consequently the prayers of the Saints are of great profit, as to us, so also to the souls in purgatory. So, among others, Tostatus,¹ to whom may be joined the holy Doctors Gregory, the great Augustine, Thomas, and the seraphic Bonaventure. The Church herself allows it, since, in the prayer for the departed, "*Deus, veniæ largitor,*" &c., the intercession of the Virgin Mary, and all the Saints in heaven, is inserted.

8th. That the suffrages of the living are of great assistance to the souls in purgatory, is a truth which needs no proof, since it has been decided upon as a point of faith by the Catho-

¹ Tost. in Matt. vi. qu. lxxxiii. ad. 4.

lic Church. That which can with reason be looked for in our instructions is, 1st. Whether the suffrages of sinners are of use to those souls? 2d. If all can partake alike in that which is applied as suffrage to one soul? 3d. If, for the sake of the suffrages, the pains are mitigated for those souls, or remitted altogether? 4th. What are the suffrages the most advantageous to give to those souls? I answer quickly to these questions, and briefly.

9th. That God does not hear sinners is a sentiment of the Gospel ; and so, for the better solving of the first question, it is convenient to distinguish, with the angelic Doctor, operations into two kinds, those done by the sinner as the immediate agent, and those done by him as the instrument of others. In the first case, good works cannot be meritorious either for himself or for others ; they may, however, be so, when viewed as disposing him to be converted to God sincerely, by means of such works of charity as are used towards those souls. But in the second case, whether he represent the person of the whole Church, as the priest does while he celebrates the holy sacrifice, and performs the obsequies of the dead, or whether he acts as the instrument of others (as a servant who, in the name of the

master, gives alms to a poor man); in either of these cases the works of this agent, although a sinner, and stained with grievous sins, are meritorious and very profitable to the souls in purgatory. Thus the holy Doctor thinks; who also adds, that for Masses we ought to seek for the most worthy and most holy priests, inasmuch as, although the sacrifice be *ex opere operato* of the same value intrinsically when offered by a bad as by a good priest, yet, in regard to the prayers which are recited in the Mass for the living and the dead, the Masses celebrated by the better priest are of more advantage, seeing they acquire greater efficacy from the devotion of the priest who prays. Now, to know as far as may be, which priests are really the most worthy, we ought, adds the holy Doctor in conclusion, to judge of his life from his external conduct, inasmuch, as is said in St. Matthew, the tree is known by its fruit.¹

I answer to the second question, on the authority of the often-cited angelic Doctor, that although in virtue of love, the suffrages benefit all the souls which are capable of it, inasmuch as they are all pleased with another's good as being their own also, nevertheless if we speak

¹ D. Thom. in Suppl. qu. lxxi. et seq.

of the value of the suffrages according to the intention of him who applies them, beyond a doubt they are more beneficial to him for whom they are offered than for others; for satisfaction has a direct reference to the remission of punishment.¹ "The effect of the suffrages," says the holy Doctor elsewhere, "is divided by Divine justice amongst those for whom the suffrages are offered; and yet it is credible that God, who gives our suffrages their weight and value, should, by reason of His divine mercy, dispense to others for whom they were not offered, provided they need them, whatever part of the particular suffrages is more than is needed by those for whom they were offered."²

11th. To the third question I answer: It is beyond a doubt, that they do not come out thence without having first entirely paid to Divine justice the punishment corresponding to their guilt. By means of the suffrages the living can pay either entirely, or in part, the punishment due to guilt, according to the quality and quantity of the suffrages; and by such suffrages the souls may be entirely released, and fly thence to heaven. This is the

¹ D. Thom. in Suppl. qu. lxxiii. art. 14.

² D. Thom. in iv. dist. xlv. qu. ii. art. 4, qu. 3.

doctrine allowed by all the holy Fathers and by the Church. Whether, however, the souls in purgatory have their punishment mitigated by virtue of the suffrages, is a doubt which St. Thomas seems to solve, when, speaking of the Mass, he asserts that this sacrifice lightens the pains of the souls in purgatory.¹ The great Doctor, St. Jerome, too, does not hesitate to affirm, that the souls which are tortured in purgatory, for which the priest is wont to pray in the Mass, while the sacrifice is celebrated, feel no torture.² And St. Gregory² the Great, speaking of those who devoutly hear the holy Mass for the souls in purgatory, asserts that they alleviate the punishment of the souls of the dead.

12th. I answer to the fourth question : That although good works done in grace, and applied to the relief of the souls in purgatory, are of great assistance to them, gaining, as they do, their value from the merits of Jesus Christ and the Saints, yet, by the holy Fathers, prayers, alms, fasting, with other mortifications and indulgences, are held in the greatest esteem, though the sacrifice of the Mass is to be preferred above all. I should

¹ D. Thom. Opusc. 21, aliter 58; de Sac. Alt. c. xxv.

² Cit. in Missal. pro Defunct.

be too long if I were to speak of all these subjects, and should exceed the limits of brevity which I have laid down for myself. Still we shall find opportunity to notice something in the acts of virtue and the examples which we have assigned to each day.

STANZAS OF ST. ALPHONSO MARIA DE
LIGUORI.

Jesus invites the Sinner to Repentance.

OH, do but turn, and thou shalt find
A loving Father, child, in Me;
Alas, how many and many a time
I've breathed a heavy sigh for thee!

Bethink thyself, thou art a son;
Bethink thyself, I am thy Sire;
Oh, turn, and for my pardon come;
No more, through doubts, from Me retire.

The Penitent Sinner's Answer.

O Jesus, Father fond and kind,
An impious, a thankless son,
Is come with eyes all wet, to say,
His wanderings from Thee are done.

He turns; but on his forehead see
The drops that prove him guilty start,
And in his loaded breast he bears
A grief that goads his inmost heart.

Ah, from the time I strayed from Thee
I've never known an hour's relief,
For all my time to me has been
But anguish, misery, and grief.

O

E'en in the midst of all my joys,
Those worthless joys, with poison baned,
Both day and night the spiteful blows
Of stern remorse have I sustain'd.

My dreams, ah yes, my very dreams
Were full of horror to the brim,
And as I slept, my heart would say,
Your Father—what is gone of Him ?

Remonstrances thus sharp and sore,
So keenly pierc'd my spirit through,
That all the agonies of death,
Alive to suffer still, I knew.

Oh, Father of this soul of mine,
Behold me come at last to Thee ;
Here is the child that Thou hadst lost,
Thy impious son behold in me.

Indeed, to have the name of son,
A favour is I dare not claim,
A frightful prodigy of guilt
Like me deserves some other name.

If you will let me have a place
Among the lowest of your slaves,
To cling for ever to your feet,
That were the boon your servant craves.

But O my God,—you weep with love,
And call me once again your son,
Embrace me, and for my love ask.
O love, what marvels thou hast done !

EXHORTATION.

THIS month of November, or any other which in default of this you may assign, to employ the whole of it to the relief of the souls in purgatory, is but a small sample of what ought to be said and done in behalf of those blessed souls which are the beloved spouses of Jesus Christ, the inestimable purchase of His blood, destined for the inheritance of heaven, and condemned by the Divine justice to the most severe torments in purgatory until they have entirely satisfied for the remains of crimes, or the punishments due to their sins. These are either our near relations, or benefactors or friends, and certainly are our brethren in Jesus Christ, and true members of the mystical body, which is the Catholic Church. They are incapable of meriting or of helping themselves, and have to place their reliance entirely upon us alone. So let us endeavour, not only in this month, which ought to be privileged, but also

every day in the year, to apply ourselves in good earnest to obtain suffrages for the souls in purgatory, being sure that we shall do a thing most acceptable to the Lord, who loves them tenderly ; most acceptable to Mary, who takes them under her protection ; most gladdening to the Saints and Angels, who look upon them with most favourable eyes, since they are to increase their own number ; and particularly consoling to themselves, in whom we shall always have powerful intercessors with the Lord, both in our temporal needs in this life and in our spiritual needs more particularly, so as to ensure to us in the next a happy eternity.¹ Let us, then, not be dismayed with the hardships and inconveniences which we may have to encounter in this undertaking, inasmuch as love and grace will make them easy. Let us not allow ourselves to be seduced by doubts whether the souls for whom we may be going to pray are capable, or deserving, of suffrages ; since, as St. Augustine seasonably remarks, as we do not know who among the departed are capable or deserving of succour, “ the suffrages may suitably be applied to the dead who have been baptised, in order that none of those may be left

¹ See the notice prefixed to the Daily Exercise, at the end of the book.

out to whom these benefits can and ought to be extended.” “For,” he elsewhere adds, “these works of mercy, when shewn ‘to those who were very good,’ that is, to the glorified souls, serve for a thanksgiving; when shewn to those who were not very good, that is, for the souls in purgatory, ‘serve for satisfaction; and when shewn to those that were very bad,’ that is, for the souls condemned to hell, although they are not of any use to such dead persons, yet nevertheless they afford the living some sort of consolation,”² and, to those who practise them, as is suitable, to eternal life. Recollect, however, that we shall never reach this without the accompaniment of Christian and holy works and exemplary life. Through the intercession of the holy souls which we have set free with our suffrages, we may hope much from the Divine mercy, may hope much from the piety of those who shall live after ourselves, since our Divine Saviour has promised that it shall be measured to us in the manner we have measured to others. But how much better is it that this should be done by ourselves while we have time, thus with unwearied zeal obtaining for ourselves, by prayers, alms, and penances, copious merits

¹ In Lib. de Cur. pro Mort. gerend. 18.

² In Ench. ad Laur. cap. 110.

with the Lord ! I conclude with the golden advice of St. Gregory the Great, which I wish to be indelibly engraved upon all men's hearts : "The most safe road is, for every one to do for himself that good which he hopes to get done to him by others ; since it is a greater happiness to go forth from this life free, than to have to seek after death for freedom among the chains"¹ of purgatory.

The devout reader is desired to notice that the exercise proposed as a suffrage for the blessed souls in purgatory may be practised at home by fathers of families, in monasteries, in houses of business, or in any other convenient place where certain spiritually disposed persons are in the habit of meeting together, before an image of the crucified Saviour. The plan to be kept to will be the following :—Thirty little pieces of paper are to be made, and upon them are to be marked in numbers all the days of the month. These being folded and put into a little box, each person will draw by lot the number corresponding to the day put in this little book. This first drawing will serve for the act of virtue assigned for the whole month. After this first drawing, they are to go on to the second : when all the billets are arranged,

¹ Dial. lib. iv. cap. 58.

every one will draw the number which is to serve only for the following day. Then the reflection assigned to the first day is to be read attentively, with the example annexed thereto; and the name of the protecting Saint will be given out with the ejaculation extended to all. This will be done the first time the evening preceding the first of November, and is to go on every evening of the month, except the drawing of the act of virtue, which serves for the whole month. Let every one remember not to neglect to practise the acts of virtue which shall belong to him, as well for the whole month as for the day only: to recite during the day, with devotion, the ejaculation belonging to it, to consider a while by one's self the reflections and the examples, in order to gain fervour from them in giving suffrages to the blessed souls in purgatory; and consequently the devotions enjoined ought to be executed with the pious intention of applying the merit of them to the aforesaid holy souls.

Actiones nostras.

VOUCHSAFE, O Lord, to go before our actions with Thy inspirations, and to follow their course with Thy helping grace, that every prayer and work of ours may have its beginning in Thee, and when begun, may by Thy aid be brought to a close, through Christ our Lord. Amen.

First Day.

REFLECTION—ON PURGATORY IN GENERAL.

Purgatory is a place beneath the earth, according to the opinion of the Angelic Doctor, not far from the abyss of hell. This place is destined for those souls which, although they died in grace, yet had not entirely satisfied the Divine justice for the punishment due to their sins. The punishments to which the souls in Purgatory are subject are two: the pain of loss, and the pain of sense, both of them corresponding to their guilt. For every man who sins,

turns, so to say, his back upon his God. For this guilt there is a corresponding pain, and it is the pain of loss : God, in our way of thinking, goes far from that soul, and deprives it of the sight of Himself. So, too, every soul, whenever it sins, turns itself to the creatures, to make a wrong use of them ; the miser to gold, the glutton to excessive eating and drinking : and this is called turning to the creatures. For this guilt a corresponding pain is found, and that is the pain of sense : God wishes that those souls who have abandoned their Creator to fling themselves into the arms of the creatures without reserve, should find in the fire which is His creature, the pain they deserve. Whence it comes that we read in the book of Wisdom, that every one shall be punished by means of those instruments of which he availed himself to sin.

Act of Virtue for one Day.

Mortify the taste by depriving yourself, either entirely or in part, of some viand.

Act of Virtue for the whole Month.

Disengage yourself from friendships which are carried to an extreme, and are dangerous.

Ejaculation.

All my heart and all I do,
That I give, my God, to Thee,
That thereby these souls may gain
Respite from their misery.

The Psalm De Profundis.

Out of the depths have I cried unto Thee,
O Lord : Lord, hear my voice.

O let thine ears consider well : the voice
of my supplication.

If Thou, O Lord, shalt mark iniquities :
Lord, who shall abide it ?

For with Thee there is propitiation : and
because of thy law I have waited for Thee,
O Lord.

My soul hath waited on his word : my
soul hath hoped in the Lord.

From the morning watch even until night :
let Israel hope in the Lord.

For with the Lord there is mercy : and
with Him plenteous redemption.

And He shall redeem Israel : from all his
iniquities.

Eternal rest grant to them, O Lord ; and
let perpetual light shine upon them.

Let us pray.

Deus, venis largitor.

O God, bountiful in forgiving, and lov-

ingly desirous of man's salvation, we beg Thy mercy for the brethren of our congregation, its friends, and benefactors, who have passed away from this life, that by the intercession of Blessed Mary ever Virgin, and that of all the Saints, Thou mayest allow them to come to the full participation of everlasting bliss. Through Christ our Lord. Amen.

Eternal rest grant unto them, O Lord ; and let perpetual light shine upon them.

The glorious Virgin Mary, Mother of God, will be the Protectrix of this day, as being she who is the Queen of all Saints, and who, according to St. Bridget, is called Consolatrix of the souls in Purgatory, and Mother of the same.

Example.

We cannot read without amazement of the fervent charity of the wonderful Virgin Christina, who, for the good of the dead, really put into practice that which the apostle said : I desire to be separated from Christ for my brethren's sake. The virgin one day being lifted in spirit, and conducted by God to see the things which the souls in Purgatory suffered in that furnace of fire,

was so moved with compassion at seeing them thus severely tormented and agonised, that when left by her God at liberty to choose one of the two lots; either to pass at once into the glory of Paradise, or to remain in life in order to give suffrages to these blessed souls, without a moment's hesitation she clung to the latter. She adopted in consequence a kind of life austere beyond all belief in order to relieve these holy souls; and if any one suggested to her to treat her body with more compassion, she replied at once as follows: "You speak in this way because you do not know how they suffer in Purgatory. If you did but know this, I am certain you would do the same as a suffrage for those blessed souls." Come, then, in imitation of this heroine, let us endeavour to cleave to the practice of penances, both to withdraw ourselves from torments so severe, and also to set the souls in Purgatory free from them. (Bened. XIII. Sac. Triges. i. Serm. 25.)

Second Day.

REFLECTION—THE SOULS IN PURGATORY LOVE GOD,
YET CANNOT SEE HIM.

THE more one loves an object, the more

one desires to see it. The souls in Purgatory love God ardently, and therefore burn with an insatiable thirst to see Him. "Love," says the Angelic Doctor, "is not satisfied with affection only, but of its own nature tends to union ; and hence it is that friends are not satisfied with wishing each other well, but endeavour and seek to see each other." Who can set forth the pain that these souls suffer in finding themselves in Purgatory, deprived of the sight of their God that they love ? If Absalom, the son of David, protested, when, in punishment for his sins, he was deprived of the sight of his father, that he would rather have suffered death than such a punishment ; what must be the pain of these souls in Purgatory, loosed from the snares of the body, deprived of senses, not wheedled by objects of sense, led by nature to seek their God, quick through grace and impelled to turn by love ? What must their agony be ? What tears, what groans, what sighs must they not send from their heart while they belong entirely to God, and yet are bereft of God ? And shall we not take their pangs to heart ?

Act of Virtue for a single Day.

Put a particular guard upon the eyes.

Act of Virtue for all the Month.

Fix your eyes every day on the image of the Crucified, and recommend to Him the souls in Purgatory.

Ejaculation.

Ah, when shall those afflicted souls
Their exile end, and see Thy face,
That face they love, and dwell, my God,
Within Thy fatherly embrace ?

De profundis, &c. as above, p. 26.

St. Malachy, the Bishop of Ireland, will be the protector of this day. St. Bernard writes concerning him, that when he was but a deacon, he was very forward to perform the obsequies of the dead, and to bury them with his own hands. With his sacrifices he liberated from Purgatory the soul of his sister, who was condemned to it for having rebuked him for these works of charity ; he died upon the very day of All Souls. (St. Bernard, in the Life of St. Malachy.)

Example.

On this second day of November, on which the Church makes a solemn commemoration of the faithful departed (of which the institutor, or at all events most zealous promoter,

is said to have been St. Odilo, Abbot of Clugny, who lived in the tenth century), many Saints have been remarkable for praying for these souls. Blessed John of Alvernia, of the order of the Minors, used to celebrate on this day the holy Mass for the souls of the faithful departed with so much fervour, that it seemed as if he wished to melt his whole self into tears. On one occasion, while elevating the most holy Body of the Lord, he offered it to the Eternal Father, praying Him with the utmost fervour that He would deign, for the merits of his only-begotten Son, to set the souls in Purgatory free from such great pains, and admit them to His glory; he saw a great multitude mount to Paradise, in the form of a great number of sparks coming out of a furnace. Let us, then, endeavour, in imitation of the Saints, to distinguish ourselves particularly upon this day, by giving suffrages to these blessed souls. (Turlot de Purgat.)

Third Day.

REFLECTION—THE SOULS IN PURGATORY DESIRE THE JOYS OF PARADISE, BUT CANNOT OBTAIN THEM.

HENCE St. Austin says that our whole re-

ward consists in the vision of God : he that cannot see God cannot enjoy Paradise. It is the beatific vision in which the joys of Paradise consist. These holy souls, as they are carried by nature towards felicity and joy, so they desire with great ardour the joys of Paradise. But as they are deprived of the vision of God, so they remain deprived also of so great a happiness. This deprivation increases immeasurably their pain. If the great Apostle St. Paul wept bitterly to find himself kept back among the snares of this body from the possession of so great goods, saying, "Unhappy man that I am, who shall deliver me from the body of this death?" what must be the grief of those souls in finding, even after their death, that they are kept back from the possession of a felicity after which they so often sigh ! We, by our suffrages, shall be able to console them ; why, then, do we not do it ?

Act of Virtue for one Day.

Make a confession with great exactness and contrition.

Act of Virtue for the whole Month.

Correct with charity the defects of your neighbours.

Ejaculation.

When sever'd from its loving spouse,
How sadly moans the turtle dove !
Sweet Lord, how sad then are the souls
That feel the absence of Thy love !

St. Augustin, Bishop and Doctor, will be the protector of this day, who, in various passages of his works, warmly commends to the pity of the faithful the souls in Purgatory ; he having himself given to them, especially to his saintly mother Monica, such tokens of his love as make one's heart melt to read them.

Example.

That to make a confession with a contrite heart is necessary for such as find themselves in sin, in order to their giving suffrages with advantage to the souls in Purgatory, we have already seen in the Instruction 9 ; and it is also shewn by the following example. Before his death, a parent besought his son to remember to give suffrages to his soul after death. The son executed his father's commands, and applied many suffrages to relieve him. After thirty-two years, the poor father appeared to him, all surrounded with horrible flames, who, ex-

plaining to him the dreadful pains which he endured, complained bitterly of him because during so many years he had not given him a single suffrage. "How?" answered the son, all astonishment; "not given you any suffrage, when I have made so many alms, so many fasts, so many prayers, and continue every hour to pray for you?" "Know, O my son," replied the father, "that all the good that you have done and are doing, as it has profited you nothing, so it has also profited me nothing, because you have done it in mortal sin; your confessions always being useless, inasmuch as they were devoid of the necessary grief. God, by reason of His mercy, has ordained that I should make you aware of this, for my advantage and for your improvement." Having thus said, the dead man disappeared, and left his son salutarily frightened; for having examined his interior state, he made a contrite confession, began a moral and Christian life, and by the practice of many good works, freed the soul of his parent from Purgatory, and his own from hell. Let this example serve as a rule to us also, for our spiritual improvement. (Campadelli, *Disc. sacr.* 19.)

Fourth Day.**REFLECTION—ON THE TORMENT OF FIRE WHICH THE SOULS IN PURGATORY SUFFER.**

It is generally allowed that there exists in Purgatory a real material fire, the properties of which have a marvellous intensity given to them by the Divine Justice for the purpose of tormenting the souls of the just after this life is over. In order to form some idea of the torment which this fire occasions to the souls, it will be enough to reflect upon what the Scriptures and the holy Fathers tell us about it. The prophet Isaias (iv. 4), to say nothing of the others, calls this the spirit of judgment, and the spirit of burning. Among the holy Fathers, Gregory the Great calls it "a penitential fire, and one more hard to endure than any tribulation of this life." Nyssen styles it a fire full of whirlpools; and Hilary, unwearied fire; and finally, the great Doctor St. Austin is of opinion, that the torment which the souls in Purgatory suffer from the fire exceeds all the pains endured in this life by the holy martyrs, however prodigious the torments they suffered were. Compared with the pains of Purgatory, then, all those wounds and dark prisons, all those wild beasts, all

those heavy chains, all those rods and scourges, all those wheels and hatchets, all those hooks of iron, all those red-hot plates and caldrons of oil and boiling pitch, all those racks, swords, gratings, and crosses which the holy martyrs suffered with unconquered patience, are nothing. What heart, then, how hard and inflexible soever, will not feel compassion for them, and will not rouse itself to procure them seasonable relief?

Act of Virtue for one Day.

Abstain from drinking wine or strong drink.

Act of Virtue for the whole Month.

Do not go near the fire to warm yourself except for some strong reason.

Ejaculation.

Flames, tortures, racking agonies,
And miseries too; oh what a sword
Hath each of these to pierce the heart!—
We cry Thee, Mercy, mercy, Lord!

De profundis, &c. as in p. 26.

St. Lawrence the Martyr will be protector of this day, who, for the faith of Jesus
— was slowly consumed in the fire,

and died, after long pains, by being scorched to death.

Example.

At times God has been pleased to make known even to the living, how fierce are the torments of that fire which the souls in Purgatory, though deprived of the body, are compelled to suffer. Among those so favoured, the blessed Catharine of Raconisio, a nun of the third order of St. Dominic, deserves particular mention. The Lord was pleased to give to this servant of His, not only visions, but likewise sensible proofs of the intensity of the cleansing fire, since He wished to kindle in her heart a fervent zeal in giving suffrages to the souls in Purgatory. Once, when lying in bed tormented with a violent pain, she set herself to meditate on the greater flames of Purgatory, when she was wrapt in spirit so as to see them. Then the Lord, in order that she might be the more moved to compassion towards these souls, willed not only that she should gaze with her eyes upon their pains, but that she should have experimental proof of them : and so, while she stood absorbed in contemplation, a single spark of this fire darted out, and lighted upon her left cheek. So keen was the pain

she felt from it, that her face soon swelled up, and the pain lasted several days, and was such that she confessed that, compared with this agony, the pains of this life were a mere nothing. From this time there arose in her a burning desire to extend suffrages to these souls with every kind of penance; and she offered herself to her Saviour to suffer with all readiness every affliction of the soul, or toil of the body, to liberate them from such cruel torments. And forthwith she not only commenced a most rigorous life, but was often taken with various pains of the greatest severity; and by this she earned a vision from time to time of many souls going forth from Purgatory, and flying to heaven by her means. He that does not feel himself moved by this example may be said to have renounced every feeling of humanity.—(Marches. in vita B. Cath. de Raconisio, 4th Sept.)

Fifth Day.

REFLECTION—ON THE RESEMBLANCE THAT THE FIRE
OF PURGATORY HAS TO THE FIRE OF HELL.

THE Angelic Doctor affirms “that the fire which torments the damned is like the fire

which purges the elect.” Hence it is that the Church, in the offertory of every Mass celebrated for the dead, prays to the King of Glory, to the Lord Jesus, thus : “ Liberate the souls of all the faithful departed from the pains of hell.” That the heat of hell-fire is insupportable, every one knows. Even the rich glutton, as it is in the Gospel, protested that he could not endure it, and called with great importunity to Abraham to send him by Lazarus at least a drop of water to cool his thirst. But if the fire of Purgatory be like it, not indeed in duration, yet still in intensity, what pain will not these blessed souls experience, condemned as they are to this fire by Divine justice ? If the mere apprehension of the pain once felt from our fire could, as Benedict XIII. relates, make a Catholic priest of the city of Maastricht sweat blood ; what agony will not those holy souls suffer, when tied and bound with the most tormenting chains of a living fire like to that of hell ? And we, while able to make them free and happy—shall we stand, as if we were, so to say, uninterested spectators ?

Act of Virtue for one Day.

Recite, when the clock strikes, the prayer

“Requiescant in pace : May they rest in peace.”

Act of Virtue for the whole Month.

Endeavour to console with actions, or at least with words, the afflicted souls.

Ejaculation.

What cry is this that rises
From out the darkness dire?
The souls, O God, are suing
For mercy from the fire.

De profundis, &c. as in p. 26.

St. Ledwin the Virgin will be the protectrix of this day, of whom Surius relates, that in order to “free a soul from Purgatory she was content to pass herself through these most cruel flames.” (In ej. vit. Apr. 14.)

Example.

Benedict XIII. in his Trigesimi, in order to shew how much assistance the prayer *“Requiescant in pace”* is to the souls in Purgatory, recounts a wonderful instance which is related in the chronicles of Chartreuse : An English gentleman having lately passed to a better life, his son went to visit the fathers of Chartreuse, to recommend to

their prayers the soul of the deceased, giving them a large quantity of gold as alms. The monks having been all assembled by the prior, and the soul of the good knight having been recommended to their suffrages, they sang altogether "Requiescat in pace," and returned in silence to their cells. The pious alms-giver remained astonished, and thinking the suffrage he had ordered was too little, he said to the prior, "My father, is this very short prayer of the friars all that my father's soul is to have? are you not going to add any thing more?" Then the prior having called the monks back, ordered every one to write upon a small piece of paper his "Requiescat in pace," and then put them in a pair of scales, and had the mass of gold placed in one scale, and in the other the little pieces of paper; and lo and behold, most wonderful to relate, the gold, though very heavy, as if a feather or a mote, mounted up on high, while the pieces of paper sunk low down with the holy weight of their words! This prodigy, as it drew tears from the eyes and sighs from the heart of the alms-giver, so it moves us with frequency and devotion to send to the souls in torment this joyous message: "Requiescant in pace." (Bened. XIII. Trig. i. Serm. 23.)

Sixth Day.

REFLECTION—AN HOUR OF PAIN SEEMS TO THESE
SOULS THE PAIN OF MONTHS AND YEARS.

THE more a man finds himself in an unnatural state, the more he wishes to come out of it; and the more unnatural that state is to him, the longer the delay of his egress appears to be. Now, the souls in Purgatory are continually in an unnatural state, because away from God, the centre to which they naturally tend; and this state being one which, through the ardent love they bear to God their chief good, is quite unnatural to them, hence it comes to pass that an hour of Purgatory seems like many months and years of most cruel pains. And in short, what would a thirsty person not suffer if the drink he beheld with the utmost avidity were kept from him for a single hour? or what would not a sick man, tormented by internal pain, suffer if he knew that a medicine or a balsam was at hand that would quickly restore his health, and yet saw the hopes of this delayed by the remedy being deferred? Oh, how must this delay prove to souls enamoured of God one of the most cruel of torments! We have power to relieve them from such cruel tor-

ments, by making the possession of their chief good come more quickly to them by means of our suffrages, and do we delay still the performance of them?

Act of Virtue for one Day.

Employ the whole day long in good works, without losing even a moment in idleness.

Act of Virtue for the whole Month.

Recite every day three times the Psalm
De profundis.

Ejaculation.

The ling'ring hours slowly pass,
Replete with pain and woe !
Ye cleansing fires, answer me,
When will ye cease to glow ?

De profundis, &c. as in p. 26.

St. Bernard the Abbot will be the protector of this day, who, from the most yearning feelings which he had for the souls in Purgatory, encouraged himself in one of his sermons to succour them in these tender expressions : " I will rise to help them, I will conjure the Lord with groans, will supplicate Him with sighs, will make myself

intercessor with prayers, will offer sacrifice in particular for their satisfaction, hoping the Lord will look favourably upon them, and turn their sorrows into rest, their misery into glory, their torments into reward.—(Serm. de quinquagint. et quinq. reg.)

Example.

St. Austin is of opinion that the pains suffered by a soul in Purgatory only during the time required to open and shut one's eye, is more severe than what St. Lawrence suffered on the gridiron : and so he sharply rebuked a man that said he did not fear the transitory pains of Purgatory, if he should escape the eternal pains of hell. It is related of a religious of St. Dominic, that, finding himself at the point of death, he earnestly begged a friend who was a priest, to be pleased, as soon as he was dead, to offer the sacrifice of the Mass for a suffrage for his soul. He had scarce expired, when the priest went to the church, and celebrated with devotion for the soul of his deceased friend. When the sacrifice was done, he had hardly taken off the sacred vestments, when the deceased religious presented himself to him, and rebuked him severely for his hardness of heart in leaving

him in the most cruel fire of Purgatory for the long space of thirty years. "How, thirty years?" answered the good priest, all astonishment: "why, it is not yet an hour since you left this life, so that your corpse is, so to say, still warm." To this the dead man replied: "Learn hence, my friend, (and let us learn it too, for our own spiritual advantage and that of others,) how tormenting is the fire of Purgatory, when barely an hour seems to be thirty years, and learn to have pity too upon us."—(Da Fusign., tom. iv.)

Seventh Day.

REFLECTION—THE SOULS IN PURGATORY SUFFER MUCH FROM NOT KNOWING WHEN THEIR TORMENTS WILL END.

THE souls in Purgatory are certain of their eternal salvation, because at the moment of their death they received their sentence; but when they are to obtain possession of it, they cannot know except by Divine revelation. Many, however, are between hope and fear that their painful imprisonment may be short, or may be long. They know the rigour of Divine justice, which exacts entire satisfaction, and have little to hone

for from the pity of the faithful, who think of any thing rather than of succouring them with works of charity : and so this fear increases greatly their torment. Hence it is that each one of them will be constrained many times to cry to the Lord : “ Wo is me that my sojourning is prolonged in this place ! ” It may be so, that many will have to wait in Purgatory up to the last, till the day of judgment. This is the opinion of the venerable Bede,¹ who, in his histories, mentions a person to whom Purgatory was shewn, and it was revealed to him that some souls would have suffered these cruel pains till the day of judgment, if they had not been holpen by the living. That they may not have to undergo so dreadful a misery, let us succour them all abundantly.

Act of Virtue for one Day.

Make mental prayer for at least a quarter of an hour.

Act of Virtue for the whole Month.

Say, as a salutation, Praised be Jesus Christ.

¹ Lib. v. cap. xii. p. 20.

Ejaculation.

The trembling pilot sees at last
A calm come o'er the wave :
And shall not holy souls, my God,
Some gale of comfort have ?

De profundis, &c. as in p. 26.

St. Vincent Ferrar will be the protector of this day, of whom we read, that with his prayers and sacrifices he obtained a speedy liberation for his sister Frances, to which she was condemned till the day of judgment for having made a bad confession, though in good faith.—(Marches. Diar. Dom. 5 Apr.)

Example.

A religious died without being able to receive before his death, according to the constitution of his order, the absolution of his own Abbot, who, much grieved at the sad event, prostrated himself before an altar which stood apart, in order to pray God for the soul of the departed : and, whilst he prayed, lo ! he saw the dead man before him, who, with sorrowful voice, begged his absolution, telling him that he hoped, in virtue of the same, to be freed from those excessive torments in which he had to be purified, and to pay off the whole

of his debt. At this news the Abbot was consoled, and without delay gave him absolution, setting him, for penance, to remain only half an hour in Purgatory, that is, till the obsequies were finished, and the body was buried. But, on hearing this penance, "O cruel!" exclaimed the dead man; "ah, penance without mercy! Do you wish me to be all that time in Purgatory?" And with this pitiful exclamation, which was heard all over the convent, he vanished from his sight, leaving the Abbot astounded and full of terror, who concluded from these words how painful the torments of Purgatory must be to those souls which are uncertain how long their tortures are to last. What will become of us who leave these holy souls to suffer for months and years among such cruel torments, without giving them efficacious succour?—(Campad. Disc. 18.)

Eighth Day.

REFLECTION—THESE SOULS SUFFER MUCH AT THE SIGHT OF THE DEFORMITY OF THEIR SINS.

WHO can conceive the horror the souls feel in gazing at the deformity of their sins—not only the grievous ones, but even the slight

ones—for which they were condemned to this fire, while they know that one sin alone is a greater evil than all the evils that they suffer in Purgatory? Hence the holy Doctor Ambrose comes to say that there is no greater pain than the wounds which sin makes in the conscience. Antiochus, a proud and wicked king, in the agony of his death, being conscience-stricken by the recollection of his sins, said in despair, “Into how much tribulation am I come, and into what floods of sorrow, wherein now I am; I that was pleasant and beloved in my power! Now, therefore, I am tormented by the memory of the evils that I have done.” (1 Mach. vi. 11.) What! to leave the Creator for the creature; to postpone God, the highest good, to a vile pleasure; to offend an immortal God to procure oneself the favour of a mortal man? Ah! such thoughts as these, what a deep and painful impression, surely, must they make on these holy souls! Oh, let us give them efficacious succour, whereby, being loosened from their sins, they may be consoled with the contemplation of Divine mercy.

Act of Virtue for one Day.

Examine your conscience since the last well-made confession.

Act of Virtue for the whole Month.

Say often in the day : Mercy, O my Jesus.

Ejaculation.

'Tis true their sins, O Lord,
Thy indignation move,
Yet in Thy heart these souls
Are objects of Thy love.

De profundis, &c. as in p. 26.

St. Bridget the Widow will be the protectrix of this day, who had from God such clear revelations of the souls in Purgatory, especially of a noble lady who suffered greatly there for her vanity, whose liberation she brought about with her suffrages. (In Revel. lib. vi. c. 52.)

Example.

There are few souls, even of the just, who, directly after this life, pass immediately to the eternal joys of heaven : even the little blemishes of the just have to be purged away by fire. So we are told in the Prophet : " He shall purge the Levites, that is His elect, as gold filtered drop by drop, and subtilly refined." The following example, related by St. Peter Damian, will serve to

prove this. St. Severinus, Archbishop of Cologne, was a prelate of such extraordinary sanctity, that God vouchsafed to distinguish him with remarkable miracles. One day the Saint appeared after his death to a canon of Cologne Cathedral, coming from a small branch of the Rhine, in which he stood plunged beyond his middle. The canon having asked him why he stood there in the water, he who for his extraordinary sanctity ought to be reigning gloriously in heaven;—"If you wish to know," replied the Saint, "give me your hand, in order that you may understand the pain in which I am, not only by hearsay, but rather by touch." Then, having seized his hand, he dipped it gently into the water; though he drew it rapidly out, so great was the heat that he felt from it, that the flesh all about the place fell off scorched, and the bare bones, held together by the joints, remained in great pain. Then the Saint went on to say: "I do not suffer this great torment for any thing more than for having recited the canonical hours hastily and with distraction. For while I was councillor in the emperor's court, having a great deal of business, I did not recite the divine office at the proper hours, or with devotion. This is my only fault." Then, begging him to join with him

in prayer to implore for the cure of his hand, and also for his own liberation from so great pains, by the suffrage of prayers, alms, and Masses, he disappeared suddenly, leaving him miraculously cured, and full of fear of God's judgments. Let us, too, fear these examples, and set ourselves to pray with more fervour, not less for our own spiritual advantage than for that of the souls in Purgatory. (St. Pet. Dam. Ep. 14, ed. Desid. cap. vii.)

Ninth Day.

REFLECTION—THE SOULS IN PURGATORY SUFFER GREATLY FROM THE CONSIDERATION OF THE OFFENCES THEY HAVE GIVEN TO GOD, WHOM THEY LOVE SO MUCH.

THE greater the love we bear to any object, the greater the pain we shall suffer at having offended him. The souls in Purgatory being loosed from the snares of the body, cherish a most passionate love to God their chief good: hence they feel severely tortured by the pain of having offended Him. The Seraphine of Carmel, St. Theresa, had conceived so great a horror of offending God, even slightly, that she used to say that, if venial sin was on one side,

and all the devils of hell on the other, she would rather have thrown herself into the arms of the devils than into those of sin. Let us bethink ourselves in earnest, then, how to free the souls in Purgatory from so cruel a torment, and, at the same time, let us take care ourselves also not to fall into the like misfortune.

Act of Virtue for one Day.

Make three prostrations on the ground, each time saying an act of contrition.

Act of Virtue for the whole Month.

Endeavour in every way you can to prevent offences against God.

Ejaculation.

To Thee, a humble penitent
I come, o'erwhelmed with grief,
And for these suffering souls, O Lord,
I bow to beg relief.

De profundis, &c. as in p. 26.

St. Theresa, the Carmelite nun, shall be the protectrix of this day, of whom we are told, that, owing to the great affection which she cherished for the souls in Purgatory, she

introduced into her convents the custom of inquiring of the religious on the day of the commemoration of All Souls, what suffrages they were inclined to make the year following for the souls in Purgatory. (Bened. tom. ii. Serm. 11.)

Example.

There is nothing more detestable than sin ; it is the only real evil to be found on this earth, which is called the vale of tears, and really is so owing to sin. What must not Paschasius, a deacon of the Roman Church, have suffered, what works of piety must he not have practised, in order to avoid the eternal pains of hell, deserved for his obstinacy in recognising and honouring as legitimate pope, Laurentius against Symmachus, who, having been elected to the Pontificate by the unanimous consent of the Bishops, and recognised by holy Church as legitimate Vicar of Christ, died quite in the odour of sanctity. St. Gregory the Great tells us, that so great was the purity of manners, and the charity, especially towards the poor, of this great personage, Paschasius, that even after his death he set one person free from a demon by which he was possessed. With these works of piety he was able to cleanse his own spirit more and

more; but he could not entirely escape the pains of Purgatory. He appeared one day to St. German, Bishop of Capua, who, for the good of his complaints, was bathing in the Angolan baths. To him he intimated what torments he suffered in punishment for his sins, and besought him to offer fervent prayers to God, that he might pass from the slavery of Purgatory into the liberty of the blessed. And so it came to pass: St. German made fervent prayers for him, and offered the sacrifice of the Mass, and freed Paschasius's soul from Purgatory. Let us avoid sin, the pest destructive of our souls, in order that we may avoid those punishments which we should have to pay in Purgatory at all events, and so pray with more fruit for the souls of the departed. (De Greg. lib. iv. cap. 40.)

Tenth Day.

REFLECTION—THE SOULS IN PURGATORY ARE IN THE ARMS OF THE DIVINE JUSTICE, WITHOUT BEING ABLE TO MERIT OR HELP THEMSELVES.

THE souls of the just, says the Book of Wisdom, are in the hands of God, and cannot die eternally, for they are in peace.

But we cannot say this of the holy souls in Purgatory. It is true that they are just, and cannot lose the grace and friendship of God ; but it is also true that, having come to the limits not of glory but of grace, they cannot merit any more or help their own selves. The souls of the dead, it is said in Ecclesiastes, cannot gain themselves any more reward. Which sentiment St. Jerome explains thus : “ While men live they can become just, but after their death there is no further motive to do good works, nor can they any more practise acts of justice or of virtue.” These souls, therefore, must be subjected to the rigour of Divine justice until they have entirely satisfied what they owe, without being able by their sufferings to acquire merit or help their own selves. Who among us, then, will not feel himself moved by these reflections to compassion, and will not endeavour, by his suffrages, to draw those blessed souls from the hands of Divine justice, and to place them in those of Divine mercy ?

Act of Virtue for one Day.

Do not, without necessity, eat or drink out of meal-times.

Act of Virtue for the whole Month.

Collect alms from your friends and relations to get Masses celebrated for the dead.

Ejaculation.

The scowling heaven threatens bolts
Of thunder and the lightnings flame !
Yet soon 'tis calm :—and shall Thy wrath
Against these souls still keep the same ?

De profundis, &c. as in p. 26.

St. Bonaventure, the Franciscan Bishop, Cardinal, and Doctor, will be the protector of this day, who, to his prayers in behalf of the souls in Purgatory, added, in his works, exhortations thereto, and especially inculcated the Sacrifice of the Altar for them. Charity and compassion for your neighbours forces you, said the Saint, to this holy table, nothing being more efficacious towards obtaining the repose of the souls of the departed. (Ap. Pepe, Par. I. Serm. 16.)

Example.

Among all the works which can be applied to the advantage of the souls in Purgatory, the most efficacious is without doubt the holy Mass, as being that (says the An-

gelic Doctor) which contains that precious hidden gift which extinguishes the pains of Purgatory, lightens and shortens them. In order to increase in those who are devout to these souls zeal in the practice of such suffrages, we have prescribed above an act of virtue tending greatly towards it, and here cite the following example. The blessed Henry Susa had a holy and close friendship with a religious companion, in his studies at Cologne. These two good friends had made a mutual compact, that whichever of them was the first to die, the one should celebrate for the other two Masses a week for a whole year. The good religious died, and the blessed Henry had information of it; although he had quite forgotten the promise, he did not fail fervently to recommend his friend's soul to the Lord, and to apply all his severest penances for him. But the dead, appearing to him with an appearance half sorrowful and half angry, complained of him for having forgotten to assist him by celebrating the Divine Sacrifice; and, when he excused himself that still he had recommended him continually to the Lord, the dead man cried out, "Blood, blood, my dear brother, is what we want to cool us—Masses, Masses, according to your promise, is what is wanted."

And, in fact, when he had celebrated several Masses for him, he saw him a little after mounting, all bright, to heaven. So true is it, that Jesus Christ alone washes us from our sins with His blood.—(Bened. XIII. Trig. ii. Serm. 11.)

Eleventh Day.

REFLECTION—HE WHO GIVES SUFFRAGES TO THE SOULS IN PURGATORY IMITATES GOD IN MERCY.

ALL God's perfections are infinite, but His mercy in its effects may be said to go beyond them all. The faithful Christian who gives suffrages to the souls in Purgatory practises an action of most perfect mercy, and consequently makes himself an imitator of the mercy of God Himself: and God, whose property it is, as the Church sings, to have mercy, recognises this perfection as specially His own. Who does not see, then, how acceptable to God that mercy proves which is practised by all those who, with their suffrages, succour the souls in Purgatory? They are (so to speak) just to the mind of His heart so infinitely gracious, and imitate their heavenly Father in this virtue, so specially His own, so much beloved by Him, so dear

to Him, so much His favourite, and execute this admonition of His Son, Be ye merciful, as your heavenly Father is merciful. Let us, then, by generously giving suffrages to the souls in Purgatory, aspire to this virtue of mercy, so beloved by God.

Act of Virtue for one Day.

Hear Mass, or, if you are a priest, celebrate it, for the souls in Purgatory.

Act of Virtue for the whole Month.

Speak often in favour of the souls in Purgatory.

Ejaculation.

If, O my God, you bear so long
With wandering sinners here below,
For holy souls, O let Thy heart
With tend'rest mercy's yearnings glow !

De profundis, &c. as in p. 26.

St. Gregory the Great (the Apostle of England) shall be the protector of this day, who was the first to prescribe the celebration of trentals for the dead, which are called the thirty Masses of St. Gregory.

Example.

It is impossible to commend sufficiently to those devout towards the souls in Purgatory the precious treasure in the sacrifice of the Mass, as most efficacious in setting them free from their torments. In confirmation of this we shall adduce what St. Bernard relates, and which we have noticed, merely in passing, on the second day. St. Malachy, the Irish bishop, when some time had elapsed since his sister had died, saw her one day appearing suddenly in a dream, and lamenting with herself that thirty days had now elapsed since she had had any food, and that so she had need of some succour. The Saint knew at once what it was his sister wanted, and, having closely considered the number of days of which he had heard her speak, it occurred to him that it was from the very day on which he had given over offering the Divine sacrifice for her. So he recommenced offering it for her without intermission, until he saw his sister again, first on foot, at the entrance of the church, in a black dress, and then, as he went on celebrating the holy Mass in suffrage for her soul, he saw her again in a whitish garment, inside the church indeed, but a long way from the altar. At last he

saw her close up to the altar, in a very white dress, in the midst of a troop which was similarly habited in white : whence he learnt that his sister was cleansed from her sins by the continual operation of his prayers and sacrifices. Let us also learn from this Saint the duty of perseverance in giving suffrages to the souls of the departed, especially with the frequent celebration of the holy sacrifice, and they will certainly get set free from their torments.—(St. Bern. in vit. St. Mal. cap. 6.)

Twelfth Day.

REFLECTION—HE WHO GIVES SUFFRAGES TO THE SOULS IN PURGATORY DOES A THING VERY ACCEPTABLE TO GOD, WHO LOVES THE SOULS.

GOD, by the infinite goods which He contains in Himself, shews Himself infinitely loving, employing in behalf of His creatures His own infinite perfections. Thus, as the Mellifluous Doctor says, it is not so much that He loves, as that He is love itself. But if with all souls God is all love, He is particularly so with those souls who are in grace, who all employ the gifts of the Holy Spirit to love Him. With these He deals with a perfect friendship, giving them His

promised riches, going so far as to communicate to them, as the prince of the Apostles says, His Divine nature by grace. Such are the souls in Purgatory, all in grace, all beautiful, all holy, all most loving spouses of Himself, and singularly loved by Him. How acceptable to God, then, will that devout Christian be, who is efficaciously engaged in freeing from Purgatory these dear spouses of His! Oh, how like God in love, as Nazianzen believes, will he become, being a lover of Him, and loved tenderly by Him. Oh, let us aspire in good earnest to so happy a lot!

Act of Virtue for one Day.

Fast the whole day, eating once only, or, if you cannot do this, eat Lenten diet as much as may be.

Act of Virtue for the whole Month.

Apply yourself particularly to prayer for the souls in Purgatory.

Ejaculation.

Already in these holy souls

Love's flame is lit by grace :

What panting thirst these flames must cause,
To see Thee face to face !

De profundis, &c. as in p. 26.

St. Margaret of Cortona, a Tertiary of the order of St. Francis, will be the protectrix of this day, of whom the Bollandists tell us, that she cherished a most tender compassion for the souls in Purgatory, and freed a great number of them by the suffrages of her prayers and fasts.—(In Act. Sanct., 22 Feb., in ejus vit.)

Example.

Prayer, joined to fasting, must be of great assistance to the souls in Purgatory, since we are told in the book of Judith, the Lord will hear your entreaties, if you persevere in prayer and fasting. With this in view, we have prescribed both the one and the other in the acts of virtue: the following example will serve to excite us still more to the same. Sancio, the king of Leon, was betrayed by Count Gondisalvo, the leader of a sedition, and died by poison. The Queen Guda, his wife, who loved him tenderly, having laid aside the royal diadem, shut herself up in a convent to serve God, and give more profitable suffrages to the soul of her departed husband. Day and night she offered fervent prayers for his soul; and on Saturday, which is dedicated to Mary, she

gave herself particularly to fasting. It was on a Saturday, whilst she prayed in behalf of the dead, that Sancio appeared to her, clad in the weeds of a mourner, and girded all round with two red-hot chains : he thanked her for the suffrages she had given him, and prayed her to go on with them, and even to increase them for the future. " Ah," said he, " if I could explain to you, my consort, how great my torments in Purgatory are, how would your compassion towards your Sancio increase ! Oh, by the bowels of Divine mercy, help me, Guda ; help me." At such an apparition the Queen gave herself for forty days to continual prayers and fastings, till after this time she saw him appear a second time, surrounded with celestial brightness, and he said to her : " See, I am free—thanks to you, most gracious Queen—from my pains. Blessed for ever be God. Persevere in your holy practices : meditate upon the punishments of another life, and, above all, upon the glory of paradise, whither I am going to wait for you, and to be your mighty protector." And, so saying, he disappeared. Prayers, then, and fasts, are desirable as suffrages for these blessed souls.—(Vasquez in Chron. an. 940.)

Thirteenth Day.

REFLECTION—GIVING SUFFRAGES TO THE SOULS
IS HIGHLY ACCEPTABLE TO OUR SAVIOUR JESUS.

JESUS CHRIST is the Only-begotten of the Father, and, from His exceeding love, was sent by Him to the earth for the salvation of all men. He is that Saviour who employed every instant of His precious life for the salvation of souls. He is that good Shepherd who, to give immortal life to His beloved sheep, sacrificed His own life upon the cross. He is that High Priest, who ascended up to heaven, and sat on the right hand of His Divine Father, to open to the souls who had been or shall be saved by Him, the holy gate of that celestial Sion with its perpetual jubilee. Who, then, can doubt but that He takes especial pleasure in finding devout Christians who employ themselves entirely in setting free from the prison of Purgatory those souls whom, with so many toils and the shedding of so much blood, He has redeemed from the slavery of hell? Oh, that these were recognised by Him and by the whole world as His true sons, and as such copiously rewarded! And shall we, who aspire to these goods, pass over the means of obtaining them that are so easy?

Act of Virtue for one Day.

Go through the holy exercises of the *Via Crucis*.

Act of Virtue for the whole Month.

Kiss three times in the day the image of the crucified Jesus.

Ejaculation.

Jesus, if Thou wert pleased to shed
Thy blood for all men's sake,
On those who writhe among the flames
Some pity deign to take.

De profundis, &c. as in p. 26.

The blessed Leonard of Port Maurice, Apostolic Missionary of the Reformed Minors, will be the protector of this day; of whom we read what marvellous fruits he produced in men's souls by his unwearied propagation of the pious exercise of the *Via Crucis* (*i. e.* the Stations), which also affords very great assistance to the souls of the departed.

Example.

The pious exercise of the *Via Crucis* pro

scribed by us above, is a continued meditation on the Passion of Jesus Christ. To this innumerable indulgences have been annexed by the Sovereign Pontiffs, even the same as those of the *Via Crucis* in Jerusalem or other places of the Holy Land, whence it appears how profitable this exercise is to the holy souls. Take for an example of this the following. We read in the life of the venerable Mary of Antigua, that a nun of her convent having died, appeared to her, and said: "Why is it that you do not recite for me and for the other souls the Stations of the *Via Crucis*?" The servant of God stood in suspense at these words, when she heard Jesus repeat to her: "The Stations of the *Via Crucis* are so profitable to the souls in Purgatory, for whom you are wont to practise them, that this soul has come to demand them from you in the name of them all. It is a suffrage of great importance for the souls in Purgatory, and hence comes the intercommunion which the souls have always had with you, and that you will have them for your part as so many protectors who stand and pray for you and defend your cause before My justice. Tell your sisters to rejoice in these treasures, and the precious capital they have in them, that they may grow rich upon it." Let us be also willing to

enrich ourselves with this precious treasure, and likewise the souls in Purgatory. Let us practise the holy exercise of the *Via Crucis* both devoutly and frequently.

Fourteenth Day.

REFLECTION—HE WHO GIVES SUFFRAGES TO THE SOULS IN PURGATORY GIVES PLEASURE TO JESUS IN THE BLESSED SACRAMENT.

IN the institution of the most holy Sacrament, Jesus has, as it were, emptied the treasury of His immense love towards men. He wished us to feed on His body and on His blood, that we might partake of His Divine nature, and have a sure token of the glory He has prepared for us in heaven. He wishes also that this should be frequently repeated in memory of Him in the sacrifice. But he who devotes himself with great zeal to giving suffrages to the souls in Purgatory seconds these Divine intentions by hastening for them the enjoyment of that glory which He has prepared for them at the price of His blood. From this any one may infer how much pleasure the sacrifice of Himself, offered by His priests for their benefit at the

holy altar, gives to Jesus in the blessed Sacrament. With reason, therefore, the Angelic Doctor thus comments upon the words of Leviticus: "I have given to you the blood, that is to say, the sacrifice of the body and the blood of Christ, in order that you may have upon my altar an expiation, to wit, for the souls that are in Purgatory."¹ If, then, the divine Sacrament is so pleasing to God, and so beneficial to the souls, why are we so often loath both to receive it and to offer it?

Act of Virtue for one Day.

Visit the most holy Sacrament with great devotion.

Act of Virtue for the whole Month.

Make frequent communions with great preparation, either actually or spiritually.

Ejaculation.

Oh, by this wondrous Sacrament,
To suffering souls allow,
From mercy's shores upon their flames
Some cooling gale to blow.

¹ Opusc. de Sacr. Altr. cap. 25.

De profundis, &c. as in p. 26.

St. Thomas of Aquino, the Angelic Doctor, will be the protector of this day, who has supplied us with so many lights and encouragements in regard to the souls in Purgatory by his angelic doctrine, who was so devout also to the most holy Sacrament, as appears by the office and Mass of Corpus Christi, which were composed by him, and who in his mercy was so devoted to the good of the souls in Purgatory, and set free many of them, particularly his sister, from such cruel torments. (P. Jo. P. Maffei in vita, &c.)

Example.

That the communion of the living is useful as a suffrage for the dead, it is not my intention to prove here with arguments ; it is expressly affirmed by Suarez,¹ along with others. It is enough for me to set forth the necessity of making a good communion, in order to do good to oneself or the souls in Purgatory. The following example will make my meaning clear. The venerable Ludovico Blosio, a great master of spiritual life, and of equal learning, relates that a devout

¹ Tom. 3, p. 3, c. 63 (Qu. an disp. lxiii. in tert. part. ad fin. ?)

servant of God, whom he was well acquainted with and loved, had it granted him to see a departed soul all surrounded with flames, and he gave him to understand that he was deprived of the beatific vision of God for having received the Saviour under the sacramental species without being duly prepared; and that he lay immersed in burning flames for having come with culpable tepidity to the Eucharistic table. "I therefore beseech you, my dearest friend, for the sake of the love that was between us, to communicate once as a suffrage for me, but with devout preparation and great fervour of spirit; for so I hope for certain to be freed from these cruel pains, well deserved for my tepidity towards the Eucharist." The other readily corresponded to so pious a request; and, in fact, after the communion received with the required dispositions, this soul appeared to him again, mantled with glorious light, mounting with joyous flight to see the King of glory revealed face to face. Have you heard how to communicate for the suffrage of the souls in Purgatory as well as for your own spiritual profit? Well, then, avail yourself of the opportunities of doing so. (Blos. in Mon. Spirit. cap. vi.)

Fifteenth Day.

REFLECTION—HE WHO GIVES SUFFRAGES TO THE SOULS IN PURGATORY DOES A THING MOST ACCEPTABLE TO MARY THE MOTHER OF MERCY.

MARY is called the Mother of mercy ; and in this beautiful title, deservedly given her by the Church, she takes great delight, giving continual proofs of her tender compassion towards those who invoke her devoutly. Now she is in a special way the Mother of mercy towards the souls in Purgatory ; she herself confessed this to St. Bridget in one of her revelations, in which she called herself the common mother of all, being kind and loving towards all the souls in Purgatory also ; saying, “ I am the mother of all the souls in Purgatory, because all their pains become continually mitigated in some degree by means of my prayers.”¹ If, then, the Mother of God is the mother of these blessed souls, it is plain that she loves them tenderly, and feels the utmost satisfaction when they are affectionately succoured by devout and faithful persons ; can it be that, in order to give pleasure to so dear a mother as this, who is our advocate, we will not set ourselves to give efficacious suffrages to these souls that are such beloved daughters of Mary ?

¹ In *Blos. Mon. Spir. cap. xiv.*

Act of Virtue for one Day.

Recite the third part of our Lady's Rosary.

Act of Virtue for the whole Month.

Recite every day the Litany of our Lady.

Ejaculation.

Reach forth, O loving Virgin, reach
To suffering souls a pitying hand,
And draw them from the gulf of pain,
To heaven's restful strand.

De profundis, &c. as in p. 26.

St. Dominic the Patriarch will be protector of this day, as one very devout to Mary, from whom he received the Rosary, and was so compassionate a benefactor to the souls in Purgatory, that of three disciplines which he took, even to blood, every night, he offered one in suffrage for the same.—(Bened. XIII. Trig. i. Serm. 12.)

Example.

In order to comprehend aright how beneficial to the souls in Purgatory is the recital of the Rosary prescribed by us, that which Mary herself said, when she appeared to St. Dominic, upon the testimony of the blessed

Alano, will suffice. To wit, that one of the principal advantages of the Rosary was the liberation of souls from Purgatory. To this I shall subjoin the following example : A famous courtesan, Catherine by name, was converted in Rome by the prayers of St. Dominic, who, by that light which God kindled in her soul, discovered the vanity of the pleasures and goods of this world, and applied herself in good earnest to the acquisition of eternal goods. She took especial delight in the devotion of the Rosary, reciting it devoutly more than once in the day, and applying it wholly, or in part, as a suffrage for the souls in Purgatory. Now the Lord, to shew how great relief to these souls such a devotion was, made known to the aforesaid Saint in writing, that while Catherine one day was reciting a third part of the Rosary for the dead, meditating the while on the mysteries of the Passion, there gushed from the limbs of a most beautiful infant, who represented our Lord Jesus Christ, fifty-five fountains, just the number of Aves and Pater nosters which compose a third part of the Rosary : which sent forth in great abundance most clear waters, which all fell into Purgatory, and refreshed the tormented souls so much, that they seemed to have no longer any sense of pain ; and at this, voices

all of joy, mounted up, thanking and blessing Catherine, their pious benefactress. Oh, how much to be praised are those families who join every evening in reciting together the Rosary, as a suffrage for the souls in Purgatory!—(Campad. Disc. sacr. 21.)

Sixteenth Day.

REFLECTION—HE THAT GIVES SUFFRAGES TO THE SOULS IN PURGATORY DOES A THING AGREEABLE TO MARY THE MOTHER OF LOVE.

As the great Virgin has, in the Hierarchy above, the fulness of grace and glory, above all the angels and saints of heaven, so she has also the fulness of love towards God and her neighbour. St. Bernard, a very devout servant of this mother, described her charity as immense, as extending to the very end of time, and spreading from pole to pole; as reaching up to the highest heaven, and down to the subterraneous abyss of the prison of Purgatory; and affirms that, as she is full for herself, she must needs pour forth herself abundantly for the good of men, alive or dead. St. Bridget, in her famous revelations, was divinely informed that Mary

was the consolatrix of all those that are in Purgatory. If she be so, who can explain the satisfaction this great Virgin feels in seeing the devout succour these souls, towards whom she maintains such tender feelings of love? Let us, then, also give to the Mother of love this satisfaction, by giving abundant suffrages to the souls in Purgatory.

Act of Virtue for one Day.

Visit in some church an image of Mary.

Act of Virtue for the whole Month.

When you hear the clock strike, say an Ave Maria.

Ejaculation.

Mother of love, uplift the voice
Of thy most fervent prayer,
To Jesus, for the suffering souls
That breathe that torturing air.

De profundis, &c. as in p. 26.

St. Bernardine of Sienna, the Franciscan, will be the protector of this day, whose devotion to Mary is not less celebrated by all, than that to the souls in Purgatory, one of which, as the Bollandists tell us, he called from Purgatory, and united to the body, that it

might explain to friends and relations the state of the dead, and procure their suffrages.—(Cant. Bolland. in Act. Sanct. ad May 20.)

Example.

It is the opinion of many doctors, according to Salmeron, that the great Virgin, before she died, asked and obtained of her Son, that all those souls who up to that time were in torments, should be set free from the flames of Purgatory, by whom she was accompanied in her solemn Assumption into heaven; for at that same time, as Gerson observes, she was crowned the Queen; the Queen, I say, of mercy, the Mother of grace, at whose coronation it was suitable that pardon should be given to prisoners.¹ Such indulgences the same doctors extend to every feast of the Assumption, and even to all our Lady's feasts. Be this as it may, St. Peter Damian relates, that while the feast of the Assumption was being celebrated in the city of Rome, and a great multitude of people were keeping the vigil with devout prayers, and processions at night, after the customs of those days, a certain Manzia, who had died a few days before, made herself visible

¹ Bened. XIII. Trig i. Serm. 1.

to a certain friend, and, when asked how it fared with her in the other world, replied : “ Hitherto badly, but now well, thanks to the prayers of the most holy Mary, who on this day has delivered more souls than the city of Rome counts inhabitants. And, as a sign that this vision is a true one, I give you to understand, that ere the year is out, you will have passed into a better life.” And so it really came to pass. So, then, let us give special honour to Mary ; and, particularly on her feasts, let us pray to her for the souls in Purgatory.—(St. Pet. Dam. lib. iii. Ep. 52.)

Sebenteenth Day.

REFLECTION—HE WHO GIVES SUFFRAGES TO THE SOULS IN PURGATORY DOES A THING ACCEPTABLE TO MARY, QUEEN OF HEAVEN AND EARTH.

THERE is no doubt that Mary, being Queen of heaven and earth, has absolute dominion over the Church triumphant as well as the militant, yet as a creature subject to God. This dominion, however, St. Bernard of Sienna extends to the suffering Church ; and in such way that, if she confers the treasures of her glory upon the first, and

upon the second those of her grace, she deals out to the third the influences of her suffrages. Hence the Saint makes her say : "I walk upon the waves of the sea," which meant to signify that she passed over this stormy sea of fire, and mitigated its painful fires, at all events, by means of the angels whom she commands. What pleasure, then, will not this Queen be sure to feel in seeing freed, by means of our suffrages, from the dark prison of Purgatory, those blessed souls which were devout to her, and faithful, at least in death, to her Divine Son ! Let us, then, endeavour with abundant suffrages to set those souls free, so that the number of those who venerate this glorious Queen may be increased in heaven.

Act of Virtue for one Day.

Hear a Mass for that soul who was most devout to Mary.

Act of Virtue for the whole Month.

Do not go in or out of your house without saluting Mary, at least with an Ave Maria.

Ejaculation.

For the merits of Thy mother,
May Thy gracious heart concede
To the souls, my loving Jesus,
That refreshment which they need.

De profundis, &c. as in p. 26.

St. Catherine of Sienna, of the order of St. Dominic, will be the protectrix of this day, as one who not only honoured Mary with especial dutifulness, but also shewed herself charitable towards her daughters, the souls in Purgatory, for the liberation of whom she offered to God all her satisfactions. (In ejus vita.)

Example.

Dionysius the Carthusian attests that at the most holy name of Mary the souls in Purgatory feel that relief which a sick man lying upon his bed feels when he hears a word of great comfort to him. And with good reason, for she not only bestows her assistance upon them, but also defends those who shew themselves merciful to them. The following example will serve to prove this :—A person devout to this divine Mother, and benevolent to the souls in Purgatory, to aid whom he recited every evening upon his knees the Litany of the Virgin, had

certain sworn enemies who laid snares for his life. One evening, when this merciful man lay unsuspectingly asleep in his chamber, these murderous men found a mode of entering into his house to despatch him in a way which would not be found out, by a secret way of killing him. Having gone up very softly to him, and finding on a chair the clothes he had taken off, they went with weapon in hand to kill him cruelly. However, they could not see him whom they had looked for so anxiously, because, by a marvellous favour from heaven, he had become invisible. Hence, imagining that he was in some hidden place in his house, they went all over it in quest of him ; but, after all their search, finding no trace of him, they went away confused and enraged, with an ill-will in their heart, which gave them still greater torment. In this way Mary undertakes, by blinding the wicked, to protect those who so zealously set themselves to honour her, and give suffrages to the souls in Purgatory. Ah, if Mary would free us from blindness of heart, and make us invisible to the dangerous objects on this earth, then happy should we be ! Let us pray to her with our whole heart, and shew more affection to the souls in Purgatory. (Rosignoli, *Maraviglia di Dio nel Anime del Purg.* M. 40.)

Eighteenth Day.

REFLECTION—HE THAT GIVES SUFFRAGES TO THE SOULS IN PURGATORY DOES A THING MOST AGREEABLE TO THE ANGELS.

THE angels, in their incessant love towards God, wish to conform themselves entirely to His pleasure. If, then, the giving of suffrages to the souls in Purgatory is a thing most pleasing to God, it must be equally so to the angels also. They are, in fact, faithful ministers of the great God, destined to procure for the elect the inheritance of eternal salvation. They are invoked by holy Church, that they may come to succour the souls at their departure from life, and present them before the Most High after their departure. They carry from earth to heaven the prayers of the just while living, and with greatest satisfaction carry to Purgatory from heaven the favourable decrees for the liberation of these blessed souls. Who, then, can imagine the festive gladness into which these blessed spirits break forth at conducting into the heavenly Jerusalem the souls from Purgatory, of whom they were either guardians or protectors, when these are freed by our suffrages from this prison? Happy we if

we can gain this satisfaction for the angels :
we shall then be one day partakers of their
glory.

Act of Virtue for one Day.

Recite nine Paters, Aves, and Glorias to
the nine choirs of angels.

Act of Virtue for the whole Month.

Recite every day the Angelus for that
soul which was most devout to the most
holy Sacrament.

Ejaculation.

Come, ye heavenly spirits, down,
To the dungeon wend your way,
And the thirst of suffering souls
With your spells of love allay.

De profundis, &c. as in p. 26.

St. Michael the Archangel will be the
protector of this day, of whom the Church,
in the person of the Lord, says, "I have
appointed thee the Prince for receiving all
the souls ;" and in the Mass for the dead she
prays that he may conduct these souls to
rejoice in that divine light which was pro-
mised to Abraham and his descendants. (In
Off. et Missa.

Example.

In addition to what we have already remarked about the zeal shewn by the angels of paradise for the souls in Purgatory, we may notice shortly what is related in the book of Tobias. This holy man had the pious custom of practising special acts of mercy towards the dead. Whenever he was informed that the corpse of any of his brethren was found on the road, having been cruelly killed by the enemies of the Hebrew nation, amongst whom he lived as a slave, he, even if at table, rose immediately, left his dinner, and went to the place where the body lay, and, accompanying his prayers with tears, gave it at a convenient time an honourable burial. So pious an action pleased the angel Raphael so, that, after having done many kindnesses to his son, and miraculously restored to himself, now grown blind, his sight, he gave him to understand that when he accompanied his prayers with tears, and having left his table, gave the corpses burial, he presented his prayers to the throne of God. Let us, then, O Christians, try to engage these blessed angels to present all the suffrages which we are able to put up for the souls in Purgatory, so that, as a sweet-smelling incense,

they may be graciously received by them.
(Ex lib. Tob.)

Nineteenth Day.

REFLECTION—BY GIVING SUFFRAGES TO THE SOULS
IN PURGATORY, A THING IS DONE MOST AGREE-
ABLE TO ALL THE SAINTS IN HEAVEN.

THE Saints in paradise, according to the measure of the grace and glory they enjoy, are filled with love towards God and towards their neighbour. The centre of their thoughts, their desires, their joys, is the glory of the Most High. Hence it comes that they rejoice exceedingly in seeing those seats in paradise filled up, which were left empty by the angels who rebelled against God; for they would wish, if it were possible, that the great God should be glorified by an infinite number of souls. Hence they display so great a zeal in our behalf, and for our eternal salvation, declaring themselves our special advocates. What delight must they not take in seeing us engaged in freeing with our suffrages those souls from Purgatory who are their sisters, and whom they desire to see united to their blessed company, so that they too may be united with themselves to bless the Divine Benefactor of

them both ! We that have such need of the protection of the Saints, why do we not try with our suffrages to increase their number, that having our intercessors multiplied, we may succeed in obtaining of God all that we desire ?

Act of Virtue for one Day.

Recite the Litany of the Saints, or, if unable to do so, that of our Lady.

Act of Virtue for the whole Month.

Pray the Saint who is advocate for the day to present your actions and prayers to God for the souls in Purgatory.

Ejaculation.

Ye saints that gaze in ecstasy
Upon your God above,
Upon these holy souls bestow
A look of pitying love.

De profundis, &c. as in p. 26.

St. Francis the Patriarch will be the protector of this day, who, for the tender love which he cherished towards the souls in Purgatory, prescribed to his lay children, in the third chapter of his rule, that every day, in addition to the Pater nosters assigned to

them, they should pray for the dead. (Ex ejus Reg., cap. iii.)

Example.

It is not here my intention to examine how, and of what sort, the suffrages are, with which the blessed in heaven may succour these souls ; and there is no doubt of that which the saintly masters, Augustin and Thomas, teach, that is, that the Saints in heaven are especially powerful in obtaining their liberation by the efficacy of their prayers. The following example related by Cardinal Baronius will be as useful as any. Dagobert the First, king of France, after his first wars, gave himself much up to piety, to promote the worship of God and His Saints, and specially the glory of the martyrs Denys and Maurice, to whose honour he erected two magnificent churches. At last Dagobert the Pious died, and was condemned by Divine justice to the pains of Purgatory. It was revealed to a great servant of God, who was praying for the soul of the pious monarch after his death, that the aforesaid glorious martyrs, who were invoked by him in his burning flames, came to his succour, and freed him from that dark prison, and accompanied him with

great joy to heaven. Let us with alms, sacrifices, and prayers make to ourselves protectors in heaven, that when we die they may receive us into the tabernacles of paradise. (Baron. Card. Ann. 647, No. 4.)

Twentieth Day.

REFLECTION—THE GIVING OF SUFFRAGES TO THE SOULS IN PURGATORY IS A DUTY OF CHARITY, NATURAL AND SUPERNATURAL.

THE charity of nature is a law of God impressed indelibly upon us, by which we are bound to love our neighbours as ourselves, in order to natural happiness. We are in the natural order of things all of us brethren, having all the same Father, and so we are all members of that body which forms the commonwealth of mankind. The charity of grace, which is written on our heart by the Holy Spirit, prescribes the love of our neighbour in a higher manner, with a view to his supernatural happiness in eternal glory. From this it comes to pass that we are all brethren in Jesus Christ; Christ being our head, and all we being His members. If, then, this be so, who will not hold himself bound by the laws of natural and superna-

tural charity to give suffrages to the souls in Purgatory, who, although separated from us in the body, are yet so closely united to us in soul with the bonds of charity, natural as well as supernatural, and stand so much in need of our suffrages too? "Charity," as the Angelic Doctor observes, "is never extinguished, and it ought not to be extended to the living only, but also to the dead, who, in the union of charity, are not¹ separated from us." Let us bethink ourselves seriously, and perform this.

Act of Virtue for one Day.

Give your collation to some poor person.

Act of Virtue for the whole Month.

Apply all the indulgences you can gain to the souls in Purgatory.

Ejaculation.

Back from the tomb to life again
Your Lazarus, O Lord, you drew;
So, for these poor afflicted souls,
Their chains of fire undo.

¹ In Supplem. qu. lxxi. &c. [art. 2]. The "not" seems required to make up the meaning; but the citation from St. Thomas is an allusion rather than a quotation.

De profundis, &c. as in p. 26.

St. Mary Magdalen of Pazzi, the Carmelite nun, will be the protectrix of this day, as one very devout towards the souls in Purgatory, one of which appeared to her in glory after fifteen hours of Purgatory, liberated by the virtue of sacred indulgences, by which the merits of the life and passion of Jesus Christ were applied to it. (Bened. XIII. Trig. ii. Sermon. 23.)

Example.

I should be entering into too wide a sea, if I had a mind to give you some information touching indulgences, which I have proposed as an act of virtue for the whole month. It is enough to know that indulgences in themselves contain all the treasures of the merits of Jesus Christ, the most blessed Virgin and the Saints, so that they are distributed only by the authority of the Pope and of Bishops, for the sole end of giving to Divine justice the satisfaction due in punishment for our sins. These are distributed by the Church primarily and directly to the living, because they alone are in a condition to perform the works enjoined by the Church to gain the indulgences. Yet to the dead they are applied secondarily

and indirectly, or by *way of suffrage*, when the Church allows them to be so applied, and when the works enjoined by the same Church to gain the indulgences have been performed by the living. So Benedict XIII., who, upon this subject, adduces the following example. One day, as blessed Bertaldo, the Franciscan, was preaching, he being privileged by the Apostolic See to give ten days' indulgence to his hearers for every sermon, there came to him a gentlewoman begging his alms, to which the servant of God answered that he had not any to give her, and so she must go to a certain banker, who cared little for indulgences, and tell him from himself that she would give him the ten days' indulgence, gained that morning by hearing his sermon, which would suffice to pay off the pains he had to suffer after death in Purgatory, begging him also to give her the alms she wanted. The good lady obeyed; and when asked by the banker what alms she wanted for the aforesaid indulgences, as much, she replied, as they weigh. The ten days' indulgence then being placed, at the good lady's request, on one side of the scale, the banker put a crown on the other side. But seeing that it did not outweigh the indulgences, he added a second, and a third, and so on, till the

balance remained even, to the astonishment of this man, who from this time began to set a due value upon indulgences; and to the joy of the poor gentlewoman, who found herself, through this miracle, provided by God with as much as she had need of. With like balance let us endeavour, through the easy gaining of sacred indulgences in behalf of the dead, to make up for the cruel pains which the faithful departed are suffering up to this time. (Bened. XIII. Trig. ii. Serm. 23.)

Twenty-first Day.

REFLECTION—TO GIVE SUFFRAGES TO THE SOULS
IN PURGATORY IS AN OBLIGATION OF JUSTICE.

By the obligation of justice, all those are bound to give suffrages to the souls in Purgatory, who, in any manner whatever, have come into their property. Those who violate this justice, by which suffrages are due to these souls, deserve eternal death, and in this life are struck by the thunders of ecclesiastical censures. Hence, with reason, they are styled in some Councils, murderers of the poor, and infidels; for, as far as regards the living poor, they subtract from them the temporal alms of the legacies due

to them, whether they be heirs or executors of wills ; and, as far as regards the dead poor, they subtract the spiritual alms of the suffrages due to them ; and if they do not directly murder the one or the other unjustly, still they pillage that which would preserve the life of the poor on earth, and give eternal life in heaven to the departed. And these are indeed infidels, since, as the Apostle says : “ If any man have not care of his own, and especially of those of his own house, he hath denied the faith, and is worse than an infidel.” And shall we have the barefacedness to wear the stain of a murderer and an infidel towards the dead ?

Act of Virtue for one Day.

Give alms to the poor.

Act of Virtue for the whole Month.

Read often, and listen to spiritual things.

Ejaculation.

Dread God, and does your right hand arm
Against each suffering soul ?
Ah, let your Son with hands displayed
Your love with wrath control.

De profundis, &c. as in p. 26.

St. John Chrysostom, the Patriarch and Doctor, will be the protector of this day, as one who with great force inculcated upon his people the duty of assisting the dead, both by sending fervent prayers to heaven for them, and so stimulating others to do the same, and also by giving frequent alms to the poor as a suffrage for them. "For God wishes," concludes the Saint, "that we should render mutual assistance to each other."—(Hom. 3 in Philip. in Moral.)

Example.

If defrauding the working man of his hire is a sin which cries to God for vengeance, any one can guess what a great sin all those persons commit who defraud the souls in Purgatory of those suffrages which are their due by the obligation of justice. This great truth was well understood by the most serene Infanta Isabella Clara Eugenia, who, to avoid the chastisements which she had reason to expect from Divine justice, if she had not fulfilled her duties on behalf of the soul of her departed husband, the Archduke Albert, gave proofs of a most singular piety in behalf of the same. It is enough for us to know, that she got forty thousand Masses celebrated as a suffrage for him, and had

public and private prayers made for him for thirty successive days, assisting herself at ten Masses every day. Oh, how profitable might this example be to the Christians of our times, that are so reckless about the miseries of the souls of their departed relations, from whom they have come into such large properties! May it please the Lord, that these may not shut their ears to the voices of those who cry from Purgatory for mercy.

Twenty-second Day.

**REFLECTION—GIVING SUFFRAGES TO THE SOULS
IN PURGATORY IS AN OBLIGATION OF PIETY.**

CHILDREN are bound by feelings of piety to honour their parents, having received their life from them. "Honour thy father," says the Wise Man, "with thy whole heart, and forget not the groanings of thy mother; remember that thou hadst not been born but through them, and make a return to them, as they have done for thee." Besides the life of the body, how many blessings, spiritual as well as temporal, have not children received from their parents! They are, therefore, bound to be dutiful towards them, especially after their death. Married

people also are bound by natural piety to assist each other mutually. Conjugal love, when constantly kept alive by the assistance of the grace of the Sacrament, obliges them to look upon each other with the same affection as that wherewith Christ has loved the Church His spouse. But how can it be said that they have borne to each other a mutual love resembling this, if the one does not afford to the other, when dead, spiritual assistance? Heaven forbid that we should see in any Christians a hardness of this sort towards their departed relatives.

Act of Virtue for one Day.

Recite the vespers of the dead, or fifteen Pater nosters, with the Requiem æternam, &c. each time.

Act of Virtue for the whole Month.

Take especial care not to commit venial sins.

Ejaculation.

Say to these widow'd souls at last,
Say, sweetest Jesu, "Come,
Come Spouses that have earn'd My love,
To your eternal home."

De profundis, &c. as in p. 26.

H

St. Elizabeth, daughter of the king of Hungary, Tertiary of the order of St. Francis, will be the protectrix of this day, of whom Surius relates, that she cherished a special piety to the souls of the dead, liberating some of them with her suffrages from the pains of Purgatory, and, amongst others, her mother, who appeared to her.—(In ejus vita, Nov. 19.)

Example.

Although men depart from us by death, yet they live in the memory of living men, and so have reason to hope for succour from them, particularly if, in addition to the love common to all, they are united also by the ties of blood. Take this as an example: The good father of the venerable virgin Catharine Palazzi, having departed to the other life, this holy daughter gave herself up for eight days together to fervent prayers and rigid penances, to procure his liberation from Purgatory. At the end of this octave she got the funeral office said, with several Masses de Requiem, at which she was present, with exemplary piety. At which time she was wrapt into ecstasy, in which the Saviour appeared to her with her patroness St. Catharine of Sienna, who conducted her, in spirit, by unknown ways into Purgatory.

There she heard the lamentable voice of her father, who was suffering much in a whirlpool of flaming fire, and conjured her, with sobs and sighs, to prosecute her suffrages farther, till she had set him free from his most grievous pains. The daughter, moved at such a spectacle, turned herself to her Jesus, and, with warm tears, besought Him to use His infinite mercy towards her suffering parent, expressing herself ready to pay in her mortal body the debt of pains due from her father. At such a pious prayer, the Saviour was arrested, drew the sufferer from the flames, and lifted him, along with Himself, to the joys of heaven. After seeing this, Catharine returned to her senses, and found the tears of sadness change into those of consolation. Oh, how happy a lot for us, if, in imitation of this servant of God, we were to send, with our suffrages, all our departed parents into paradise! Let us set to work, and be hopeful.—(Marches. in vit. ven. Cath. Palaz.)

Twenty-third Day.

REFLECTION—GIVING SUFFRAGES TO THE SOULS IN PURGATORY IS AN OBLIGATION OF GRATITUDE.

GRATITUDE is a virtue which is highly

pleasing to God, and to men likewise. There is no noble spirit or good heart that does not shew itself grateful for benefits. The great benefit which masters do to their scholars requires gratitude even after death : the same may be said of heirs, of relations by blood, colleagues in an office, the religious of the same institute, companions in arms, and friends ; among all of whom mutual benefits ordinarily are exchanged, spiritual as well as temporal. And what will be the proper time for giving proofs of gratitude to friends and benefactors, if it be not then when they find themselves in the most bitter pains of Purgatory ? “ Ah, how destitute indeed,” says Denys the Carthusian, “ of the bowels of charity, and bereft of all brotherly love, is he who, through negligence and sloth, allows the poor souls of his own friends to be tortured by the flames of Purgatory ! ” Let us flee, yea flee, from this disgraceful state, by giving them abundant succours.

Act of Virtue for one Day.

Give alms to a poor man to hear a Mass for the souls in Purgatory.

Act of Virtue for the whole Month.

Often remind your relations and friends

of the duty of assisting the souls in Purgatory.

Ejaculation.

No longer let those thrones, my God,
Unoccupied remain,
But place therein the souls design'd
To share Thy heavenly reign.

De profundis, &c. as in p. 26.

St. Philip Neri, the institutor of the Congregation of the Oratory, will be the protector of this day, whose charity towards the souls in Purgatory was so great, that, besides other alms which he gave as a suffrage for the same, he begged of the Lord to be allowed to suffer in one foot a long and painful malady, to serve to lighten their pains, and be to himself a memento to assist them oftener.—(Jon. Marcian, tom. i. l. ii. cap. 29, &c.)

Example.

We have prescribed above, as an act of virtue, the giving of alms. I cannot sufficiently set forth its efficacy as a suffrage for the souls in Purgatory. Hence St. Jerome, with reason, commends Pamachius highly, for sprinkling the venerable bones of his dead consort with the balm of alms,

knowing that which is written, 'as water extinguishes fire, so do alms sin,' that is, the punishment for sin committed, for which no satisfaction has been made in this life. Many persons illustrious for piety have known the value of alms, and have found most valuable advantages from them, especially when joined to the holy sacrifice. Remember the valorous and pious captain, Judas Machabæus, to whom God shewed signal favours, because he had sent twelve thousand drachms of silver to Jerusalem, that sacrifices might be offered to God for the welfare of his deceased soldiers. It came to pass, that a little while after, the Lord sent him from His own hand a present of a sword, with which he became conqueror in the battles, and slaughtered the enemies of God's people. He caused it also to be presented to him by two departed Saints, Onias the priest, and Jeremias the prophet, who said to him plainly: "Take this holy sword, a gift from God, wherewith thou shalt overthrow the adversaries of My people Israel." And he soon made a glorious trial of it, assaulting his enemies, and killing thirty-five thousand of them with a little army of his faithful soldiers. Let us, then, imitate this noble champion in offering alms in behalf of the dead, by which we too may be able to gain a

complete victory over our enemies, spiritual and temporal.—(Machab. lib. ii. c. 15, 16.)

Twenty-fourth Day.

REFLECTION—HE THAT GIVES SUFFRAGES FOR THE SOULS IN PURGATORY HAS EVERY REASON TO EXPECT HIS OWN ETERNAL SALVATION.

THE famous John Gerson gives this prerogative to those devout towards the souls in Purgatory, applying to them the saying of St. Augustin: "Mercy sits before the gates of hell, and will not let any one go into the prison." O hell, O paradise! after the universal judgment there will no longer be any dwelling-places, save these two. He who does not go foreknown into hell, will go predestined into heaven. And, indeed, he who deals with great mercy towards the souls in Purgatory (who, according to the saying of the Angelic Doctor, are in extreme poverty), so arranges the course of his life as to be able with good ground to expect the sentence of benediction in the universal judgment. It is true, says the afore-cited Angelic Doctor, that he who satisfies for the souls does not satisfy for himself; but it is also true, subjoins the Saint, that he deserves

more than the remission of pain, namely, eternal life.¹ Hence it is that God Himself, by the mouth of His Royal Prophet, thus expresses Himself: "Blessed be the man that succoureth the poor and needy: he shall be delivered by the Lord in the evil day." He, therefore, who wishes for Paradise, should generously give suffrages to the poor souls in Purgatory.

Act of Virtue for one Day.

Kiss the earth three times, saying, Requiem æternam, &c. (Eternal rest, &c.)

Act of Virtue for the whole Month.

Abstain from many things which are pleasant to you, although lawful.

Ejaculation.

To souls in torment grant at length
Perpetual repose,
Nor let Thine eye of mercy, Lord,
On them for ever close!

De profundis, &c. as in p. 26.

St. Andrew Avellino, of the order of Theatines, will be the protector of this day, of

¹ Hom. 9, aliter 50.

whom we are told, that he obtained from God the singular privilege of knowing what souls of the departed were in a state to profit by suffrages and needed them, and which were not ; and that he freed many of them from those excruciating torments. (P. D. Chrys. Solarius. in Pentat. Mort. p. 4, c. 29.)

Example.

When God has predestined any soul to eternal glory, He prepares for it those means which are necessary for going thither, and for overcoming those obstacles which might impede the attainment of heaven. Many and various are those means ; but it seems that a tender compassion towards the souls in Purgatory is one of the principal ones. The following example, related by Pope Benedict XIII., may serve as a proof of it. Christopher of Ugo, before he served under the religious cross of the Dominican Order, was a man not of correct morals, who between gaming, immodesties, and enmities, was going headlong towards hell ; and there was only this spark of piety remaining in him, namely, that he retired every day to recite the penitential psalms for the dead ; when behold, one day, without knowing how, he suddenly felt his heart

changed, and, impelled by a heavenly light, he professed the rule of St. Dominic, and made, when in the order, wonderful progress in spiritual things. Oh, how many who live without thought, and are altogether heedless of their eternal welfare, have need of being thus internally stimulated to a real conversion to God! Let them give themselves up with a good heart to devotion towards the souls in Purgatory, and they may hope for much from the Divine mercy. (Bened. XIII. Trig. i. Serm. 28.)

Twenty-fifth Day.

REFLECTION — HE WHO DOES NOT GIVE SUFFRAGES FOR THE SOULS IN PURGATORY HAS GOOD REASON TO FEAR FOR HIS OWN ETERNAL WELFARE.

IF that formidable threat intimated to us by the Apostle St. James, "He shall have judgment without mercy that hath not done mercy," be true, what sentence in the universal judgment, except the sentence of eternal reprobation, must he expect, who never deals with mercy towards the souls in Purgatory, who are more worthy of compassion than any poor and afflicted being?

Certainly he is worse than an infidel who does not believe in Purgatory ; worse than the barbarian, who, upon seeing a noble and honourable personage fallen into a fiery furnace, and imploring mercy of him, would not snatch him away from those devouring flames, though he might have done so without any great inconvenience to himself. And shall such a man be heard by God in his need ? As the Wise Man says : “ He who stoppeth his ear against the cry of the poor, shall also cry himself, and shall not be heard.” Yet the souls themselves cry from Purgatory, says St. Vincent Ferrer, to God, for justice against them who deny them help, and they shall be heard : he concludes with the words related in St. Luke : “ For shall not God avenge His own elect, who cry day and night to Him ? ” Oh, for mercy’s sake, may this vengeance not fall upon our head ; so henceforward we shall devote ourselves with greater care to giving suffrages to those blessed souls.

Act of Virtue for one Day.

Mortify yourself in part in what you eat, and reserve it for the poor.

Act of Virtue for the whole Month.

Endeavour to pay what your dead relations owe ; or if they have no debts, or if you cannot pay them, at least hear some Masses for their souls.

Ejaculation.

From their dark and dismal dungeon,
Hark, the souls for pity cry !
Oh, my God, assuage the horrors
Of their penal agony !

De profundis, &c. as in p. 26.

St. Theobald, Bishop, will be protector of this day, of whom we are told, that he liberated a soul from Purgatory with thirty Masses, which it appeared and prescribed to him. (D. Antonin. iv. t. 14, c. 10.)

Example.

For the act of virtue for the whole month we have prescribed the careful payment of the debts left by the departed relations ; not that we think with some who suppose, that the culpable negligence of heirs in paying the debts of their departed relatives causes these souls greater punishment and a longer delay of their glory ; for if this were true, times the absurd conclusion would fol-

low from it, that if they always remained defaulters, the consequence would be that they would always be in Purgatory; but because, by putting off the payment of their debts, the suffrages for the dead get omitted or are given too late, and these remain deprived of the merit which the heirs would obtain from the faithful performance of their last will and testament, the which would tell, as a work of satisfaction, for a suffrage to the deceased in their pains. So, with many saints and doctors, thinks Benedict XIII., who with this view recites the following case. A brother who belonged to the order of preaching friars related, that his father, a very powerful and wealthy lord, availed himself of the services of a certain farrier to shoe his horses, to whom, when he died, he was a debtor to a certain amount for his labour; and his work had been done several years before that time. When he was dead, he appeared to a certain faithful servant of his, and holding in his hand a hammer and a farrier's tongs with some redhot horse-shoes: "Go," said he, "and beg my wife to be so good as to pay off the debt for which I am suffering here in Purgatory." The pious woman did so, satisfying not only the demands of the aforesaid farrier, but those of all her husband's other

creditors. And behold he appeared to her, seeming to be buried in a lake of torments, bound by his head to his feet with a great rope, and crying, "Let me loose, O my wife, let me loose." Suddenly the good lady, taking the end of the rope, loosed it; and he, thanking her, said, "So was I kept bound in pain, until you had paid that which I owed." I shall conclude, then, with the prophet Isaias, "Loose the bonds of these enchained souls, disengage them from all their weights, and with your suffrages give them their liberty." (Bened. XIII. Trīg. i. Serm. 22.)

Twenty-sixth Day.

**REFLECTION — THE SOULS IN PURGATORY ARE
VERY GRATEFUL TO THEIR BENEFACTORS.**

GRATITUDE being the necessary effect of charity, and this virtue being in much greater perfection in the souls in Purgatory than in any living persons, a legitimate consequence of this is, that they are very grateful towards those who, by their suffrages, afford them spiritual aid, and that they demonstrate this gratitude by praying to God for them. Of this we are made sure by the holy Doctor, St. Thomas, who

says, "that the souls in Purgatory, when set free, pray earnestly to God for their benefactors." And not only when set free, but even in Purgatory they cease not to do so ; as St. Bridget attests in her revelations, seeing the Lord caused her to hear them praying in the following manner : " O Lord Jesus, we entreat you to recompense a hundred fold our benefactors for those suffrages which they offer you that we may be drawn out of these great pains, and raised up to the vision of your Divinity."¹

Act of Virtue for one Day.

Do not quit your house without its being clearly necessary.

Act of Virtue for the whole Month.

Make an examination of conscience every evening.

Ejaculation.

Your Providence, my God, supplies
The fish and little birds their food ;
Withhold not then from your elect
Yourself, their only good !

De profundis, &c. as in p. 26.

St. Louis Bertrand the Dominican will

¹ Lib. iv. cap. 7.

be the protector of this day, of whom we read that he gave divers kinds of suffrages to the souls in Purgatory, who often appeared to him, sometimes to beg him for his aid, sometimes to thank him for the freedom he had obtained them. (Marches. in vita ejusd. 10 Oct.)

Example.

The good Tobias counselled his son to make a voluntary use of his substance for the good of the needy, with the certainty of being repaid. "For the good of the just lay out thy bread and thy wine; for thus thou storest up to thyself a good reward for the day of necessity."¹ Cardinal Baronius tells us, that a person of great virtue had so much at heart the extreme need of the poor souls in Purgatory, that he took every possible means to help them. For them he applied alms, had Masses celebrated, made prayers, gained indulgences, offered, in fact, continual suffrages. At the point of death he found himself in a great and fearful danger, for, being assaulted by a great number of infernal enemies, he knew not how to defend himself from their power or their artifices. But, behold, in the very

¹ Tob. iv. 10 [and 18].

height of the fiery assault, he saw a great number of combatants descend from on high, furnished with white armour, who, coming round his bed, encouraged him, assuring him that they had come on purpose to defend him. The sick man became all serenity at such a sight, and much more at such words, and, weeping with joy, besought them to declare to him who they were. "We," replied they, "are the souls that have been liberated by your suffrages from Purgatory, and, to requite you with the like, we have come to defend you and console you in this dangerous trial, and intend to lead you at once in our company into Paradise." Any one may conceive what joy the sick man felt at such good news, and he blessed himself a thousand times for the piety he had shewn towards the blessed souls in Purgatory, who were presently to conduct him from thence to feel the fruits of his charity in Paradise. You have heard the gratitude of the souls in Purgatory for benefits received. Ah, we do not find such effects, because we are not really benefactors to them! (Campad. Disc. Sacr. 20, Ex. Baron.)

Twenty-seventh Day.

REFLECTION — THE SOULS IN PURGATORY ARE BOTH ABLE AND WILLING TO DO GOOD TO THEIR BENEFACTORS.

THAT the souls in Purgatory who have passed into heaven are able and willing to do good to their benefactors is a thing beyond all doubt. That they are able and willing to do so while yet in Purgatory as prisoners and sufferers, is a thing most probable ; although, as far as the power is concerned, it is questioned by some. It is certain that they are exceedingly beloved by God and exceedingly loving towards us. If they are benefited by us, who can doubt that they will wish to pray God to requite us? And if they are so beloved by God, who can doubt that they are able to obtain for us the graces that we have need of? If the rich glutton, observes Julian, Archbishop of Toledo, could, from mere natural piety, pray the patriarch Abraham for the conversion of his brothers, though to no purpose, because, as being doomed, such a favour was not for him, how can the faithful departed, who are loved by God so tenderly, and predestined to glory, fail to be able to pray, not indeed for themselves, because they are not in a condition to merit,

yet to pray with efficacy for their benefactors yet alive?¹ Ah, let us give them abundant suffrages; and we shall experience, at all events indirectly, very great advantages from it.

Act of Virtue for one Day.

Yield a ready obedience even to your inferiors.

Act of Virtue for the whole Month.

Be particularly attentive not to say a word that may offend your neighbour even slightly.

Ejaculation.

O You that did absolve from sin
The thief upon the Tree,
Be pleased from their prison-house
To set these spirits free.

De profundis, &c. as in p. 26.

St. Catherine of Bologna, a Franciscan nun, will be the protectrix of this day, as one of whom we are told that, in reward for the suffrages given to the souls in Purgatory, she obtained from God any favour in consideration of the same. (Triges. disc. 13.)

¹ Lib. ii. Progn. ex Bibl. (cap. 26, in Patribus Tolet. ii. p. 37).

Example.

If the souls in Purgatory very often display such readiness in succouring us in our temporal needs, how much more so will they shew themselves in the needs of the soul; the one of which is as preferable to the other as the soul to the body. I quote one example of this only, out of the many that might be quoted, on the authority of Benedict XIII., from which one may readily conclude that the Virgin Mary herself gives us to understand how much the suffering souls contribute to our spiritual advantage. F. Alphonsus Cortesi, a Jesuit, a man of great perfection, had, like another Paul, a sting of the flesh, an angel of Satan, which tormented him with the most stubborn sensual temptations. The good religious, then, finding every other remedy of no use to set him free from them, had recourse to Mary most holy, who appeared to him and exhorted him to pray fervently for the souls in Purgatory, by doing which he kept free from them. Oh, how many unhappy victims of brutal pleasures have need of the intercession of Mary and the souls in Purgatory to escape from the disgraceful quagmire of their excesses! Let them be devout towards the souls in Purgatory, and

they will be heard. (Benedict XIII. Trig. i. Serm. 28.)

Twenty-eighth Day.

REFLECTION—THE GOOD WHICH IS DONE TO THE SOULS IN PURGATORY IS MORE MERITORIOUS THAN THAT WHICH IS DONE TO A POOR MAN IN THIS WORLD.

JESUS CHRIST assures us, in His Gospel, that even a cup of water given to a poor man for the love of Himself shall be rewarded in another life. The souls in Purgatory are certainly poor and needy; most poor and needy, as they are in a state of misery and pain, without the power of helping their own selves. In what esteem, then, will not God hold the suffrages which we offer in favour of these poor souls, and how great and how copious the recompense will be that we shall obtain from it! Oh, with what reason does the Angelic Doctor, St. Thomas, affirm that the succour and suffrage which is given to one departed is more acceptable to God than that which is given to a living man, because the former is more necessitous; and of such a necessitousness he gives a reason, because the

departed can no longer help himself, as the living can.¹

Act of Virtue for one Day.

Do not speak at all without necessity, or unless for spiritual edification.

Act of Virtue for the whole Month.

Teach, or else set yourself to acquire, Christian doctrine.

Ejaculation.

What pains, what torments, O my God,
Your Spouses undergo !
Oh, by Your tender heart of love,
Some mercy on them shew !

De profundis, &c. as in p. 26.

St. Nicolas of Tolentino, of the order of St. Augustin, will be the patron of this day, of whom Surius mentions, that, from his having been most liberal of his suffrages to the poor souls in Purgatory, he received frequent visits from many of them for having freed them from such great pains.—(Surius in ejus vit. Sept. 10.)

¹ In Suppl. pt. iii. qu. lxxi. art. 5, ad 3.

Example.

Many religious orders have in all ages distinguished themselves by their works of charity towards the poor, and have on this account received universal approbation. But the monks of Clugny were minded to distinguish themselves by their suffrages for the souls of the faithful departed, for which they have received the commendation of the whole Catholic world. The circumstance is related by Ven. Cardinal Baronius in the following way:—It having been revealed to many servants of God, that many souls were freed from Purgatory through the prayers of the monks of Clugny, who, among all the faithful, distinguished themselves in this holy exercise, their abbot, St. Odilo, who was in reputation for great sanctity about the year of our Lord 1040, had determined to promote this work of pre-eminent charity to a much greater extent. So he ordered that, besides the ordinary suffrages and prayers which his monks daily offered for the purpose, the holy sacrifice should be offered upon a certain fixed day in all the monasteries of his order in behalf of these souls: which custom was then taken up by the whole Church, the commemoration of the 2d of November being

thereby instituted. Let us emulate so noble a fervour in distinguishing ourselves in works of piety in suffrage for the souls in Purgatory, that we may gain for ourselves, and also for them, the most abundant advantages.—(Baron in Not. ad Martyrol. 2d Nov.)

Twenty-ninth Day.

REFLECTION—GOD WILL REPAY THE GOOD WE DO TO THE SOULS IN PURGATORY, AS IF IT HAD BEEN DONE TO HIMSELF.

THE Divine Redeemer says, in His Gospel, that, in the universal judgment, He will esteem as done to Himself that good which we have practised towards the poor. He that gives any thing, or does any thing for Jesus Christ, will have a hundred fold and life eternal. If, then, that which is done to the poor is considered by Jesus Christ as done to Himself, and if that which is done for Him will be remunerated a hundred fold, what superabundant reward may not all they expect who, for the love of Jesus Christ, succour with their suffrages the souls in Purgatory, who are more poor than any in this life! Upon this point Benedict XIII. adduces two revelations made

by Jesus Christ to St. Bridget : in the first, Christ said to her as follows : “ He that has prayed devoutly for sinners, and for the souls in Purgatory, him will I receive with as great courtesy into the bosom of My Divine pity, as if he had often come to Me when a prisoner, and had relieved My desolate condition by his acceptable consolations.”¹ And, in the other passage, He spoke as follows : “ Whosoever we set free by our suffrages any soul from Purgatory, we do a thing as acceptable to God as if we had set the Lord Himself free from a hard captivity ; and He promises to give us as thoroughly full a recompense as such a work of mercy practised towards Himself would deserve.”² Whosoever among us does not become enkindled with love by reasons and promises so goodly, certainly has a faith very languid and dead.

Act of Virtue for one Day.

Recite a Pater and the psalm Miserere, or ten Paters, for the souls in Purgatory.

Act of Virtue for the whole Month.

Accompany the dead to burial, not with

¹ Lib. iv. c. xviii. ² Ben. XIII. t. ii. serm. 2.

crying and tears, but with the suffrages of alms and prayers.

Ejaculation.

'Tis not so great a thirst that drives
The stag to springing wells,
As that which these poor panting souls
To Thee, my God, impels.

De profundis, &c. as in p. 26.

St. Ambrose, the Archbishop and Doctor, will be the protector of this day, who offers us such great inducements in his works to suffragate the souls in Purgatory, and assures us, that whatever is done from motives of piety in behalf of the dead, will finally be changed into merit for us, and that we shall receive the recompense of it a thousand times multiplied.—(Lib. de offic.)

Example.

Although tears, crying, and magnificent funerals may assist the souls of the departed, according to the opinion of the Angelic Doctor, if not in themselves, at all events incidentally, so far, that is, as men are excited by them to have compassion upon the dead, and so to pray for them; nevertheless, we ought not to limit our

piety towards the departed to these external acts, which are but outlets of the feelings, but ought rather to endeavour to give them suffrages, as we have prescribed above, with prayers, with fasts, with sacrifices, and with alms, in order that they may be liberated from the pains of purgatory, and taken up to the beatific vision of God. This was the holy Tobias' way of acting; of whom we read that, with compassionate tears and with prayers, he buried the bodies of the departed. However, this was not adopted by that Avola, the mother of Thomas of Chantprè, who, as he himself relates, having lost a son of great hopes from his excellent talents, by a premature death, ceased not to cry inconsolably day and night. But, with all this useless crying, she never brought herself to do that which was more to the point, viz. to give the soul the suffrages of prayers, fasts, and Masses; hence the son, suffering in Purgatory, groaned bitterly and bewailed himself over this barren and ill-regulated affection of an over-soft nature, which, if it did no harm to the dead man, certainly was of little or no use to him. He obtained of God that she should see the following vision. One day, in the midst of her tears, she was wrapt in spirit, and seemed to see,

in a public street, a procession of young men, who were going joyfully at a good pace, in great haste, towards a most beautiful town. Upon this she watched curiously to see if she could discover among them her beloved son, when suddenly she saw him following the others, but with a slow and sad step. "Ah, cease," said he to her, "at length, your crying, and, if you really love me, apply in good earnest for me your suffrages by prayers, alms, Masses, and other works of piety." He spoke, and vanished, and left the mother enlightened about her duty. Mothers, spouses, friends, let this example serve you as a rule for similar occasions. (Thom. Cantaprat. bib. 2 apiar. c. 5, n. 17.)

Thirtieth Day.

REFLECTION—HE WHO GIVES SUFFRAGES TO THE SOULS IN PURGATORY WILL, AFTER HIS DEATH, HAVE SUFFRAGES GIVEN TO HIMSELF.

IF it be said clearly in the Gospel, "Blessed are the merciful, for they shall obtain mercy," what abundance of mercy may not all those reasonably promise themselves who have shewn mercy towards the souls in Purgatory? "Do good to the just," says the

Wise Man, "and you shall find a recompense, if not from the just man, yet certainly from God." And what recompense can be better or more desirable for a soul that has done good to the souls in Purgatory than to find, after its death, among those pains, that same mercy which it has practised in its lifetime to the holy souls? Let us attend to the saying of Jesus Christ, who cannot deceive: "With the same measure," says He, in the Gospel, "that you have used towards others, shall it be measured to you again." Of what, then, are you afraid, Christians? Of the holy souls? Nay, for they are most grateful to their benefactors. Of your God? Nay, for His promises are clear and infallible. Ah, it is of yourselves alone that you are afraid, and of your own inconstancy in giving suffrages to these blessed souls.

Act of Virtue for one Day.

Do the most humble offices in your house, or practise some other act of humiliation.

Act of Virtue for the whole Month.

Offer to God, for the good of the souls in Purgatory, and as a satisfaction for them, all the merit of your good works.

Ejaculation.

One ray, most gracious God, one ray
Of your eternal light
Dart in among these blessed souls,
And dissipate their night.

De profundis, &c. as in p. 26.

St. Gertrude the Virgin will be the protectrix of this day, who cherished so tender a love towards the souls in Purgatory, that, in satisfaction for them, she offered up, every morning, all the merit she earned with God by her good works and prayers. (Benedict XIII. Trig. i. Serm. 30.)

Example.

To take away, if possible, from the heart of every one any fear that may rise in giving to the souls in Purgatory their own satisfactions, the fear, that is, of losing every thing for themselves, it is fitting that I should conclude the last day by making every one feel assured that he will lose nothing by giving the souls the merit of all his actions, but will be even a much greater gainer thereby. For, according to the teaching of the Angelic Doctor, the satisfaction applied for others is more acceptable than if any one

were to do it for his own self, inasmuch as doing it for others is the effect of a ready charity, doing it for himself is the effect of necessity.¹ And in this view, continues the Saint, in another passage,² this satisfactory good work does not only profit him for whom it was applied, but even more the man who performs it. Hence the Psalmist says, "My prayer shall return into my own bosom." St. John Damascene adduces, upon this subject, a fine comparison: "As any one," says he, "who wished to anoint a sick man would first get anointed himself, and afterwards communicate the unction to the other; so happens it with him who suffers for the love of his neighbour—first he helps himself, and then communicates the help to the others."³ The following example will put the thing in a clearer light. St. Gertrude the Virgin, whose generous donation to the souls in Purgatory of all the merit of her actions we have noted above, became afraid that she had lost every thing for herself, and would have shortly to pre-

¹ Lib. iii. contr. Gent. c. clviii.

² Dist. xlv. qu. ii. art. 3. qu. 4.

³ In Or. pro Mort. 318. [This sermon is not St. John Damascene's: the idea was probably taken from St. Gregor. Nyss. contr. Mac. *ap. Mai*, C. N. viii. p. 18.]

sent herself before the Divine justice without having offered to the same any satisfaction for her sins. The virgin stood in great anguish, when her spouse, Jesus, appeared to her and said: "What is it, Gertrude, that afflicts you so?" "My Lord," replied the Saint, "I am afflicted at having given all my works, which were necessary as satisfaction for my own sins, in suffrage for others." Then, with a loving look, the Lord consoled her by saying to her: "My daughter, that you may know how acceptable and grateful to Me your great charity towards the suffering souls has been, in compensation I forgive you all the punishments which might be owing from you. Moreover I, who have promised a hundred fold for those who undertake holy actions, mean to reward you with a great interest by increasing your degrees of glory in eternal beatitude. Besides this, I will order all the souls which have been rescued from the pains of Purgatory by means of your suffrages to come and meet you in your passage into another life, to receive your soul and accompany it with joyful thanksgivings to Paradise." Oh, sweet promises of a God who keeps His word inviolably! Oh, what a holy affection of love to the souls in Purgatory ought they to kindle in us, when, from the succouring

of them, so great and so precious treasures accrue to our own souls! May God make us see this, and, of His infinite mercy, move us with His grace! (Dion. Carthus. de Novis.; rel. a Bened. XIII. Trig. i. Serm. 30.)

PROTEST.

The editor, adhering to the decrees of his Holiness Urban VIII. and of the Holy Inquisition, declares that the glorious titles and actions attributed in this little work to the servants of God, as well as the extraordinary actions mentioned in it, are based upon human faith, and he submits the whole of it to the infallible judgment of Holy Church, of which he professes himself to be an obedient son.

THE
PERPETUAL SUFFRAGE ;
OR,
A PIOUS ASSOCIATION
FORMED
TO GIVE SUFFRAGES EVERY DAY TO THE
HOLY SOULS IN PURGATORY.

“ DEVOTION towards the souls in Purgatory is very dear to God, and also very profitable to ourselves. I hold it certain, that a soul which is freed from Purgatory by the suffrages it had from a person who has practised such devotion, will, when it has gone into Paradise, not omit to say to God : Lord, do not suffer him to be destroyed who has released me from Purgatory, and has made me come the sooner to enjoy Thee.”—*St. Alphonso de Liguori.*

Advice to the Reader.

DEVOUT Christian, do you wish for favours from God? Be very compassionate to the souls in Purgatory. That charity which you have shewn to them, God will shew much more to you. Be compassionate to them, not in heart only, but by works, and by every sort of suffrage; by prayers, alms according to your power, by mortifications and pious exercises; above all, by the application of holy indulgences, and by hearing Mass, or getting it celebrated in relief of these poor and much-afflicted souls. Endeavour, O Christian, to suffragate them with generosity of heart; and then, in your own necessities, spiritual and temporal too, you will obtain of God, your kind Father, whatever you wish. If you do so, beloved brother, be sure that you will be amply rewarded in this life, and much more in the life to come. St. Catharine of Bologna, when she wished for any favours, had recourse to the souls in Purgatory, and forthwith she found her prayer heard. Do you, then, succour these holy souls, and God will hear your prayers, and will be your help. Do, then, enter into this pious association, the

whole business of which is to shew compassion to these blessed souls, not in heart only, but also by good works, and every kind of suffrages. God, who loves them dearly, will abundantly reward your charity, and will bless you in life, and at the hour of death. The grace of the Lord be with you evermore!

MODE OF ENTERING INTO THE DEVOUT ASSOCIATION, THE OBJECT OF WHICH IS TO GIVE SUFFRAGES TO THE SOULS IN PURGATORY.

Any one that has a mind to join this pious association has only to determine so to do with himself, and before God, without any form or external compact: it will be enough to form the intention of uniting in spirit in the works and prayers of all the other faithful who have joined it for the same object, if you fulfil the following obligations:—

1. Let every associate endeavour, as much as in him lies, to find some one else who will enrol himself in this spiritual society; and this can be done either by word of mouth, or by getting copies of this sheet, in order to obtain a continually increasing number of people who endeavour by good works and fervent prayers to give suffrages to the holy souls in Purgatory. The associates may belong to either sex.

2. Every associate will recite every day,

a suffrage for these holy souls, a prayer of his own selection which has some indulgence annexed to it,¹ or will hear a Mass, or do some other good work, as, for instance, an act of abnegation of his own will, or mortification of his appetite, or eyes, or by fleeing from some dangerous occasion, or by the practice of any other virtue.

3. Every associate will, as a suffrage to the souls of the associates departed, do as above every day, or recite a prayer with indulgences, or hear a Mass, or do some other good work. Every month, too, each associate will go to confession and communion, praying for the dead who belonged to the society. The charity due to all the dead is much more due to those of the confraternity, who have passed into another life.

See with how little we can assist others, and ourselves too, by thus giving suffrages to the holy souls in Purgatory, and practising a devotion very dear to God. St. Austin assures us, that there is no care more holy and devout than that of praying for the dead.

¹ The collection of Indulgenced Prayers, in 12mo, which is authorised by the Sacred Congregation of Indulgences, cannot be too much commended for this purpose : a translation of it has already been printed in Ireland, and it is believed that an English one of the later edition is really in contemplation.

Daily Exercise.

TO BE RECITED FOR THE RELIEF OF THE SUFFERING SOULS.

MOST gracious God, Father of mercies, God of infinite goodness, behold me humbly prostrated before your throne ; I pray and beseech You to have mercy upon the holy souls in Purgatory ; cast a propitious look on them, and, in particular, upon deliver them from their sufferings, and put them in possession of their everlasting inheritance ! Remember that they are works of your hand, and bought by the most precious blood of your Divine Son, Jesus : shew your infinite mercy towards them. Hear, O Lord, the prayers that I put up to You with confidence, through the merits of the Passion and death of Jesus, your most beloved Son, in order that they may be consoled, and enjoy without delay that immortal glory which You have prepared for your elect. Merciful God, have pity on them. So I hope, and so may it be.

Obena for the Holy Souls in Purgatory.**PRAYERS.**

O sweetest Jesus, for the bloody sweat which You suffered in the garden of Gethsemane, have mercy upon the holy souls in Purgatory, and on that in particular which was the devoutest to the most Holy Trinity.

Have mercy on them, Jesus ; have mercy on them. Pater noster. Ave. Requiem.

O sweetest Jesus, for the torments which You suffered in your most cruel scourging, have mercy upon those blessed souls, and on that in particular which was the devoutest to your most loving heart.

Have mercy on them, Jesus ; have mercy on them. Pater noster. Ave. Requiem.

O sweetest Jesus, for the suffering You underwent in your most painful crowning with thorns, have mercy upon those blessed souls, and on that in particular which was most devout to the most immaculate heart of Mary.

Have mercy on them, Jesus ; have mercy on them. Pater noster. Ave. Requiem.

O sweetest Jesus, for the pangs which You suffered in carrying the cross in Calvary, have mercy on those blessed souls, and on that in particular which is nearest to coming forth from that dungeon full of torments.

Have mercy on them, Jesus ; have mercy on them. Pater noster. Ave. Requiem.

O sweetest Jesus, for the agonies which You suffered in your most cruel crucifixion, have mercy upon those blessed souls, and upon that in particular which You know to be the most destitute of special suffrages for itself.

Have mercy on them, Jesus ; have mercy on them. Pater noster. Ave. Requiem.

O sweetest Jesus, for the pains You suffered in that most bitter agony which You had upon the cross, have mercy upon those blessed souls, and on that in particular which will be the last to come forth from so great pains.

Have mercy on them, Jesus ; have mercy on them. Pater noster. Ave. Requiem.

O sweetest Jesus, for the intense grief that You suffered when You breathed forth your blessed soul, have mercy upon those

holy souls, and upon that in particular for which I am most bound to pray.

Have mercy on them, Jesus ; have mercy on them. Pater noster. Ave. Requiem.

A Petition to Mary most holy.

To you, most holy Virgin Mary, my Mother, I turn myself as a suppliant, and for that sword which pierced your heart when you saw your beloved Son Jesus bow His head and expire, I pray you with great confidence, and I entreat you to succour the poor holy souls in Purgatory, and those in particular whereof a special commemoration has been here made. O Mother of dolours, O Queen of Martyrs, for the love of Jesus who died for us upon the Cross, with your mighty prayers help us also, who are not only in danger of falling into Purgatory, but even of being damned eternally. Mary, our dear Mother, Mother of grace, Mother of mercy, take pity upon us.

Ejaculation to be repeated on the days of the Novena.

Eternal Father, for the most precious blood of Jesus, and for the most bitter dolours of Mary, have pity and mercy upon the souls in Purgatory.

Lord, hear my prayer,
And let my cry come to Thee.

Let us pray.

Deus, venias largitor.

O God, bountiful in forgiving, and lovingly desirous of man's salvation, we beg Thy mercy for the brethren of our congregation, its friends, and benefactors, who have passed away from this life, that by the intercession of Blessed Mary, ever Virgin, and that of all the Saints, Thou mayest allow them to come to the full participation of everlasting bliss. Through Christ our Lord. Amen.

Have mercy on them, Jesus ; have mercy on them. Pater noster. Ave. Requiem.

Flowerets to use on the said days.

To relieve these holy souls, you ought to offer to God each day all your actions, always be on your guard against sin, and do any act you can of virtue and mortification.

The psalm Miserere is here subjoined for the use of the devout reader.

The Psalm Miserere.

Have mercy on me, O God, according to Thy tender mercy.

And according to the multitude of Thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To Thee only have I sinned, and have done evil before Thee, that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

For behold I was conceived in iniquities, and in sins did my mother conceive me.

For behold Thou hast loved truth; the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness, and the bones that have been humbled shall rejoice.

Turn away Thy face from my sins, and blot out all mine iniquities.

Create a clean heart in me, O God,

And renew a right spirit within my bowels.

Cast me not away from Thy face, and take not Thy holy spirit from me.

Restore unto me the joy of Thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust Thy ways, and the wicked shall be converted to Thee.

Deliver me from blood, O God, Thou God of my salvation, and my tongue shall extol Thy justice.

O Lord, Thou wilt open my lips, and my mouth shall extol Thy justice.

For if Thou hadst desired sacrifice, I would indeed have given it; with burnt offerings Thou wilt not be delighted.

A sacrifice to God is an afflicted spirit : a contrite and humble heart, O God, Thou wilt not despise.

Deal favourably, O Lord, in Thy good will with Sion, that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations and whole burnt offerings, then shall they lay calves upon Thy altar.

Eternal rest grant unto them, O Lord; and let perpetual light shine upon them.

THE END.

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